



THE GREAT ASSIZE.  
OR  
Day of Jubilee.

Delivered in four Sermons  
upon 28. of the Revelation  
Verse 12. 13. 14. 15.

Whereunto are annexed two  
Sermons upon 1. first Chap.  
of the Canticles. ver. 6. 7.  
The 1. with burthen corrected &  
amended by the Author

SAMUEL SMITH

Essay. 56. 57.  
How to find your Soule  
in the Love.

LONDON  
Printed by J. B. in  
Ox. 1674.







# The Great Affize:

O R,

Day of Jubilee, in which  
wee must make a Generall Ac-  
count of all our actions before  
Almighty God.

Delivered in foure Sermons up-  
on the 20. Chap. of the *Revel.* plainly  
shewing the happy estate of the god-  
ly, and the woefull condition  
of the wicked.

The eleventh Impression, carefully  
Corrected. by the Author *Samuel Smith*, Minister of the Word,  
and yet living.

Matth. 12. 36

*I say unto you, of every idle word that men  
shall speake, they shall give an account there-  
of at the day of Judgement.*

L O N D O N :

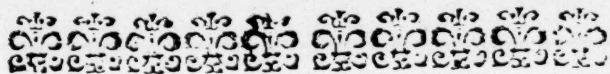
Printed by *Iohn Okes*, dwelling in little Saint  
Bartholmews neere Smithfield 1642.

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To the Reader.



To the Christian Reader,  
*Grace and Peace* from  
Jesus Christ the Prince  
of *Peace*.

**C**ourteous Reader, I present  
here unto thy view the fourth  
publique fruit of my Ministry,  
wherein I have endeavoured, that  
those, especially of mine owne hearers,  
(those religious people and Inhabitants  
of *Prittlewell* in *Essex*, whom I love  
with my heart) might a second time  
take notice of these my exercises, that  
in publique I delivered unto them. *The*  
*night commeth when no man can worke* :  
Therefore it stands us all in hand, both  
Minister and people, to esteeme of time  
as the most precious thing in the  
world, and the rather, because we know  
not how soone we shall bee called to an  
account of our workes. Many have  
A 3 had

## To the Reader.

had ( many times ) good purposes of heart to cleave unto the Lord, that have bin prevented by death; for want of timely repentance. It shall then bee our wisdom, *to agree with our adversary while we are in the way with him*; for if we be but once arrested by death, *wee shall be sure to pay the utmost farthing*: Vie this as a helpe unto thee, to better thee in the performance of that duty which concerne thee so nearely, *That thou must one day give an accompt of thy workes*. If thou reap any benefit by it, give the praise unto God *from whom every good and perfect gift proceedeth*; for God is a Spirit, and they that worship him, must worship him in Spirit and Truth. And helpe me in my prayers, which I shall take as a full recompence of all my labours, and bee encouraged to spend some houres more in the like duties, for thy good; and in the meane time remaine,

*Thine in the common  
Saviour,*

Samuel Smith.



## The Printer to the Courteous R E A D E R.

**C**Hristian Reader, many faults have escaped the former Impressions of this Booke, many of them altering the very sence of the place, to the grieve of the Author, who dwelling farre distant from the City, and having a Pastorall charge to attend upon, could not attend the Presse. But now the whole work hath bin revised, corrected, and much enlarged eftsóones by the Author himselfe, so as now from him thou maist expect the same more perfect, who continually shalt have his Prayers for thy kind acceptance of this and his other labours which have formerly bin published, namely, Davids Repentance, Davids Blessed Man, Noah's Dove, Christs preparation to his owne Death, a Christian Task, and the Chiefe Shepheard. Farewell.



# The Great Assize.

## The first Sermon.

Revel. 20. Chap. Verses  
11, 12, 13, 14, 15.



*And I saw a great whitethrone, and him that sat on it; from whose Face fled away both the Earth and the Heaven, and their place was no more found.*

*12. And I saw the dead, both small and great, stand before God: and the Bookes were opened: and another Booke was opened, which is the Booke of Life: and the dead were judged of those things which were written in the Bookes, according to their deeds.*

*13. And the Sea gave up her dead which*



which were in her : and Death and Hell delivered up the dead that were in them, and they were judged every man according to his deeds.

14. And Death and Hell were cast into the Lake of Fire : this is the second death.

15. And whosoever was not found written in the Booke of Life, was cast into the Lake of fire.

**H**AVING spoken (not long since) of the comming of Christ into his Garden, or into his Church, and of his kind and Princely offer unto us, suing for entertainment at our hands, being his first comming unto us here, in this miserable vale of Teares : I thought it very necessary to speake something of his second comming, that those that will not be moved with the former comming of him, which was his meere love to Mankind, might be terrified and astonished with the latter : who, though hee deferres his comming, (as some thinke) having leaden Feete, because he expects amendment, shall then assuredly finde that

that hee hath Iron hands : who first came to bee a Saviour to all them that beleeve in him, and now comes to be a Judge, who will not bee blinded nor bribed either with present money, nor yet with future hope of reward.

The sum  
of the  
Scripture.

To which purpose I have made choise of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances most needfull to be knowne, and learned of every one of us. For heere the second comming of Christ is revealed to Saint *Iohn* in a Vision from Heaven, even in that manner, in which the Lord *Jesus* himselfe will come at the last day : For these five Verses contain in them a lively and heavenly description of the second comming of our Saviour Christ to Judgement, with all the circumstances belonging to the same.

The parts  
of the  
Text.

First, I will shew you who it was that writ this Book, called the *Apocalypse*, or the *Revelation* of Saint *Iohn* the *Evangelist*, which our Text now treats on ; and then where hee writ it. First, his name was *Iohn*, which name

in

in the Originall signifies *Gracions* :  
Secondly , the time when it was writ-  
ten, and that was, when hee was bani-  
shed, and when it was for the testi-  
mony of Christ : Thirdly, the place  
where hee was exiled or banished to ,  
and that was to an Ile called *Páthmos*,  
a remote place, and most fitting for so  
high a contemplation, and the more to  
be free from worldly thoughts: Fourth-  
ly, by whom he was banished, and that  
was by the Emperour *Domitian* , who  
was then elected by the whole Senate  
or Counsell to be their head. Now this  
*Iohn* was a Disciple of Christ, and one  
whom he loved : hee followed Christ  
wheresoever hee went ; *Peter* onely  
went with his Master to the Judge-  
ment-Hall, this *Iohn* went with him  
both to the Judgement Hall, and also  
to the Crosse, and never left him, till he  
had laid him in his Sepulchre. Upon  
the Crosse Christ commended the tut-  
tion of his Mother unto the Author of  
these words, which is *Iohn*, which was  
in these words expressed, *Behold thy*  
*Mother.*

This

This Saint *Iohn* was one of the three which went alwaies with Christ: Christ had but three Disciples with him in the Garden, and this *Iohn* was one: Christ had but three Disciples that went with him before *Pilate*, and this *Iohn* was one. At the Marriage of *Cana* in *Galile*, there went but three Disciples, and *Iohn* was one. This *Iohn* was hee that leaned on Christs brest at Supper, and asked him many questions: *Iohn* alwaies justified himselfe to bee Christs Disciple; for in these words he exprest himselfe to bee of Christs flock, and his Disciples: 1. *Iohn*, a brother of yours in tribulation and affliction; and so I have now done with the explanation of the party which writ these words, which now I have read unto you in our Text.

1.  
The person  
of the  
Judge.

2.  
Who shall  
be judged.

And first, if you would know with what Majesty, Power, Integrity, Severity and Terrour this great Judge will come, you may see the person of the Judge described in the first verse of this present Text.

Secondly, if you would understand what



what persons must bee cited and summoned, who must appeare, Saint Iohn saith here, *He saw the dead both great and small, stand before the Judge*: All that are, that ever have bin, or shall be unto the end of the world, shall be gathered together, and appeare before the Throne of Christ.

Thirdly, if you desire to be instructed after what manner Christ Jesus will proceed in Judgement, what shall bee the Evidences and the Witnesses? what Jury shall passe upon every man and woman: The holy Ghost tels us that *the Bookes shall bee opened*, that God will judge every man by his owne conscience: for that shall give evidence, either with or against him; either to excuse, or accuse in that day, either to stand or fall.

Fourthly and lastly, if you would know what shall be the finall end of all men, you may here perceiue, that they whose names are written in the booke of Life, shall bee blessed: but Death, and Hell, and Sathan, and all ungodly persons shall be cast into a Lake of fire and brimston for evermore, which is the second death.

Now

4.  
The issue  
of the  
judgment.

Now having seene the meaning of the Text, let us come to speake of the severall points, one by one in order : And the God of all order, so open our hearts, that we may heare, and understand his will, that so our sinfull soules may bee saved in the day of our Lord Jesus.

*I saw a great white Throne, &c.*

THIS Verse containes in it a notable description of the Judge himselfe. And whereas St. Iohn saith, *hee saw a great white Throne* ; That is, Christ Jesus revealed unto him in a vision, the manner of his second comming to judgement, and withall commandeth him to write it in a booke, for the comfort and instruction of his Church and people for evermore.

*Dott.*

Heere then wee may note the great care and love of Jesus Christ towards his poore Church and people, that hee would not have them ignorant of his second comming to judgement : but he doth make it knowne to his Disciple Iohn, and bids him record it in the booke of God, that so no man might be ignorant.

ignorant of it ; but rather prepare himselfe by true repentance, to meete the Lord in the Clouds.

Surely the knowledge of Christs comming to judgement is most necessary, being now so neare at hand : for if it was thought of, and looked for in *Dauids* time, much more must wee expect it in these our sinfull dayes, when wee are divided amongst our selves, at difference in the Church, and such a rent made in the seamelesse coate of Christ : what can wee expect lesse than that the Day draweth very nigh, which our Saviour fore-told ; that there should bee dissentions and differences amongst Nations, wars abroad, rumours of warres at home, and such policy and trickes used to deceive men, and all for their owne ends, and under the colour of Religion, and if it were possible, even to deceive the very elect : where the Sabbath is so much prophaned, and neglected on all sides ; which day God himselfe hath set apart for praying, and hearing his holy Word. It is a day for praying, and

*Doct. 1.*  
The knowledge of the last Iudgment necessary.

and not for playing; it is not a day for bodily recreation onely, but for holy meditations; not to sport with men, but to converse with God in holy duties; but it is too much abused with sports and other May-games, which God forgive us for Christs sake: And therefore this Doctrine of *eternall judgement* was one of those six principles that were taught in the Primitive Church by the Apostles themselves, as one of the most necessary points to be knowne of a Christian. There is no one truth in the Scriptures more urged both in the Old and New Testament, than this of the last judgement, as a Doctrine that above all other is most effectually to awaken men out of their deepe security, to worke mens hearts to a reverent feare and awe of that Majesty before whom they must one day appeare, to give up their last account. See the effects of this in *Paul*, who *considering the terrors of the Lord*, how did this provoke him and others to all reverence, and feare of that dreadfull Majesty?

when,

2 Cor. 5. 11



when, in the 24. Chapter of the *Acts* the Apostle St. *Paul* preached unto *Festus* of Righteousnesse, temperance, and judgment to come, his knees smote together, and he trembled. See this likewise in the Prophet *Habacuc*, who, when he heard of the judgment to come, saith, *My belly trembled and my lips shook, and rottennesse entred into my bones.* See this also in *David* himselfe. *My flesh trembleth for feare of thee, and I am affraid of thy judgments.* See this likewise in *Noah*, of whom it is recorded, that when the Lord had fore-warned him of the judgment that was to come, albeit it was not nigh, but an hundred and twenty years to come, yet hee was moved with the reverence of that God which had threatned that judgment, and was willing to yeeld obedience to that duty required, in framing the Ark. And as St. *Austin* saith, every knock which was given upon the Arke by *Noah*, was as so many warning-peices to the old world.

Hab. 3. 16

Psal. 119.  
120.

And what Doctrine can bee more

B

need-

needfull for these times wherein wee live, upon whom the end of the world is come, and every man so forgetfull of it, yea, the ignorance and want of due consideration of this day of judgment, the Scriptures make the ground indeed of all sin. For as it was in the days of *Noah, they eate, they dranke, they were married, and are in marriage; they planted, they builded, never dreaming of the judgment that was so nigh at hand, untill the day came upon them as a snare.* See this likewise in those foolish Virgins. that slumbred and slept, and provided not their Oyle of Faith in their Lamps for the coming of the Bridegroom. And what was the cause why that evil servant in the Gospell, fell to eating and drinking, & beating his fellow-servants, but that hee put from him the thoughts of the return of his Master.

Oh how should this then cause every man to sit and prepare himselfe for this judgment, that he may be able to stand before the Son of man.

Now there are two things principally

pally that hinder this preparation in Gods children for this day : The first. security, or a carelesse putting off of this day of accompt, that the Master will not come yet, and that they have yet time, and time enough to provide for their reckoning and accompt : yet let me tell you, wee can call no time ours but this present time ; for who knows whether he shall behold the light of the next day, yea, or no. And as St. *Austin* saith, the day of death is not known, therefore every day & every houre in the day, we must labour to repent and prepare our selves, and to observe and looke for this sudden change, for who knows how soone he may have his mutation, which every man is subject unto by nature; although for a time they pour out their hearts to all manner of dissolutenesse and profinenes? And therefore it is high time to hearken unto the Word of God, while the Gospel is so plentifully preached amongst us, and now while hee calleth, and knocketh at the doore of our hearts, & would gladly be entertain-

ned : for saith he, *If any man wil hear my voice, and open the door, I will come in, and sup with him, and he with mee.* Christ makes a Proclamation of his love, whosoever he bee, whether Jew or Gentile, he shall be received : and therefore let us take this present time while we have it, for time and tide will stay for none; the time past we cannot call back againe; it is irrecoverable: the time to come is full of uncertainty, for we may be cut off suddenly, as *H. roo* was; and it may bee the time shall never come, and therefore it is good that we make our calling and election sure and labour with the Apostle to work out our salvation with feare and trembling and not to lye in security : which is the first hinderance, in that wee doe not meditate on the day of death : For *after death there is no repentance* : let us not think that God hath leaden feet because he is slow in comming; least when he commeth, we finde hee hath Iron hands.

Now the second hinderance that keeps men from the thoughts of this judgement

judgement to come, is the cares of this present life, and the immoderate love of the world: mens present felicity doth so affect them, that they will not think of another life: whereas, did men consider, that even this night their soules might be taken from them, how would they husband time, making it their chief care to make their reckoning straight against the day of reckoning coe, which no man can tel how long.

Luke 12.

Such was the carelesse thought of the rich man in the Gospell, which sung that lullaby to his soule, *Soule, take thine ease, eat, drinke, and be merry, for thou hast riches and goods layd up for many yeares*: But what became of him? The Text saith, *The Lord demanded his soule, and that very same night following his soule was taken from him* and his goods then might be any bodies. Some God takes away, because the world is not worthy of them; some again because they are not good stewards, and they not worthy of the world: such as *Achab, Agag and Herod*; and being vile and ungodly men, therefore they did not live out halfe

18. m. 31.



Act. 12. 2 their dayes. Againe God took up *Eliab*, and wrapped him into the third Heavens : He likewise cut off *Josias*, for his soule pleased God : and therefore God made hast to take him away from the evill to come, and the iniquity of the world, which then was great. Let us well consider, and weigh with our selves what deserts we have of our selves, and in our selves ; and examine our consciences whether there bee any reason why God should spare us, and deale so severely with other Nations ; it is because he hopes, and daily expects that we will bring forth some fruit in our lives and conversations, which if we do not, then must we expect the same measure to be metted to us as hee hath done to others. Some God punishes ( wee see ) in this life which should be an example to us that live in it, for us to amend our lives. Some he lets alone as he did *Pharaoh* for a little time, others till the day of judgement : and therefore let us not slumber in our owne security, though we have strength, health, riches, and  
all



all that the world can afford us, but labour rather to abandon it, and apply our selves to Heaven, and heavenly meditations, and leave the world as our inheritance: As *Saba* Queene of the South did, who left all, and came from the farthermost part of the world, to heare of the wisdom of *Salomon*; and if we will not heare his voice, but stop our cares at his preaching, wee must then expect our punishment due to us and with the Jewes be forsaken and left as Vagabonds, wandring up and downe, or like sheep having no shepherd, and after this life, have our torments with the wicked in hell-fire; so much for security.

Now concerning the vision, Saint *John* saw a great white throne: he saw a Throne set, and this Throne is described by two properties: First, a *Great Throne*: Secondly, a *white Throne*. The first shews the wonderful *might*, *Majesty*, and *power* of the Judge, the second shewes the *purity*, *integrity*, & *uprightnesse* of the Judge, and both set out unto us the wonder-

I.  
Great  
Throne  
described  
by 2. pr.  
p. the.

in execution against malefactors with what majesty, pompe, and glory go these ! how are they attended, how are they revered and honoured ! All these are far short in comparison of the excellency, Majesty, and glory wherewith the Lord Jesus, the Judge of all the world, shal come & appeare at that day.

*Use 1.*  
Shews the  
difference  
betwixt  
Christs  
first & s-  
cond com-  
ming.

Here then wee may perceiue a manifold difference betweene Christs coming in the flesh, to be a Mediator and a Redeemer, and his second coming to judgement. His first coming was in meeknesse, love, and great humility ; for hee was laid in a Manger betweene two Beasts, an Oxe and an Ass, and as a learned Father doth interpret it, as it were betweene a Jew and a Gentile. And wee may read, that Christ himselfe saith, *The Foxes have holes and the Birds have nests, but the Sonne of man hath not where to lay his head* : Where he confesses himselfe to bee the Sonne of Man, which was his meeknesse ; and then his humility and love, in that hee had no where to lay his head. Our sins caused all this, and

more

more than all this : for he was wounded for our transgressions, and our sins was the maine cause of putting Christ to death. The *Jewes* thought one Crucifying had bin enough, but wee daily crucifie the Lord of Life againe by our oaths, in breaking his Commandments, and in polluting his Sabbath, which will make our reckoning greater at his second coming, which will bee to judgement, Th'efore let every one who reads these words, have a care to doe well, and cease to be what they have bin, and deny and goe out of our selves, that wee may entertaine this new man Christ Jesus, and pray with holy *David*, *Create in mee* Ps. l. 51.  
*O God a cleane heart and renew a right spirit within me*, so that wee may appeare blamelesse and spotlesse before him, having beene cloathed with the robes of Christs Righteousnesse. God doth not delight in the death of any sinner; Christ is now a Mediator, and hereafter will bee our Judge. *Moses* was Gods Oracle, and did deliver Gods Will to the people: he went be-  
 twene

Tweneene God and the children of *Israel*, as Christ hath done betweene his Father and wee sinfull men : and as *Moses* and *Aaron* pleaded for the children of *Israel* to God, and desired rather to bee blotted out of the booke of Life, than that they should perish : So likewise hath Christ pleaded with God, and hath bought us with his precious bloud and life, which hee willingly laid downe for our sakes : And as *Moses* led the children of *Israel* through the red Sea : even so hath Christ led us through the red Sea of his bloud, which is a full satisfaction for all such as truly repent them of their sins; and so much by the way, to shew unto you the humility and great love which our blessed Saviour did beare unto Man-kinde at his first coming to us in the flesh : for hee so loved us, that hee laid downe his life for our sakes; and shall wee be so ingratefull, as not to love him againe, and give him thanks? O let us not bee so ungratefull; for ingratitude St. *Ambrose* calls the Devills sponge, where-  
with

with he wipes out Gods love and mercy : But his second comming shall bee with Majesty, power, and great glory. And let us here note that hee commeth not alone, but with Majesty and power, and bringeth ten thousand of his Saints and Angels to execute judgment upon all ; then hee promised his Disciples which followed him, that they should sit upon twelve Thrones , judging the twelve Tribes of *Israel* : *David* in the 56. *Psa.* saith, *The Lord commeth to judge the world.* *St. Iohn* likewise in his 9. Chap. saith, *The Father judgeth no man , but hath committed all judgement to his Son,* which is the second person in Trinity ; it is hee that must pronounce this sentence , though the whole Trinity agree in the same condemnation : where it is very plaine, that *Christ Iesus* is the Judge of the whole World. And surely it makes much for the comfort of Gods poore children, though here they be in want and misery, yet they shall bee made partakers of this glory, of their Head *Christ Iesus.*

Second-



Secondly, it serves to astonish all hard hearted sinners, who contemne Christ and his poore members : Christ will at last manifest his power in their just condemnation : Such as will not now stoope unto him, that hee might reigne over them by the Scepter of his Word, and heare that still voyce of his in the ministry of the same, shall never be able to abide the brightnesse of his coming, but shall heare that terrible voyce of his, when he shall exalt himselfe in judgement, to the everlasting confusion of his enemies.

*Vse 3.*

Seeing the person of the Judge is of such endlesse power and glory, of such wonderfull might and Majesty, this must humble all men, when they come to stand in presence of so great a person, as we doe, when we come to heare the Word preached and taught, to receive the holy Sacrament. For when the Word is preached, God speaks to us ; and when we pray, wee speak to God : and how dare we then be so bold to sleepe in his presence, keep our Hats on our heads, talke, or use any unreverent



rent gesture? If wee were to come into the presence of an earthly Prince, how carefully and circumspectly would wee behave our selves, to doe nothing unbecoming the presence of so great a person? This is the great care of men when they come into the presence of an earthly Judge, to put off their hats, and to shew all tokens of Reverence. And it is a wonder to see how unreverently men and women come into the presence of the Ever-living and most high God, into the presence of the great Judge of Heaven and earth, the King of Kings, and Lord of Lords. When we come to pray, or to sing Psalmes unto God, how unreverently doe some sit with their hats on? Would any man doe it in the sight of an earthly Judge, or a mortall presence? Surely it is an unreverent behaviour to sit covered, either when wee speake unto God by prayer, or when God speaketh unto us in his Word.

And last of all, this may serve for matter of singular comfort and consolation unto the Godly, that Christ shall appeare

Secondly, it serves to astonish all hard hearted sinners, who contemne Christ and his poore members : Christ will at last manifest his power in their just condemnation : Such as will not now stoope unto him, that hee might reigne over them by the Scepter of his Word, and heare that still voyce of his in the ministry of the same, shall never be able to abide the brightnesse of his coming, but shall heare that terrible voyce of his, when he shall exalt himselfe in judgement, to the everlasting confusion of his enemies.

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And last of all, this may serve for matter of singular comfort and consolation unto the Godly, that Christ shall appear

The great Affliction

heart thus gloriously to judgement: for  
this assures them, that they shall partici-  
pate of the same glory with their head:  
for this great Iudge will say unto them,  
*Come yet sit I will* they shall both with  
body and soule receive a glorious King-  
dome and a beautifull Crowne from  
the hands of the Lord, and with his  
right hand shall he cover them, and  
with his arme shall he protect them: It  
is a day of refreshing, when all teares  
shall bee wiped away from our eyes,  
sorowes shall cease, and wee, and all  
gentle sinners shall live and reigne  
with the Lambe for ever. Indeed now  
Gods Church is many times black and  
deformed through affliction, it shewes  
many times without any appearance of  
any excellency or beauty at all: The  
world sees no glory at all in them, no,  
they many times perceive not their  
own happy condition. But now, when  
Christ shall appeare thus glorified, they  
shall then appeare with him in glory.  
Let us then my Brethren, walk by faith,  
and not by sight; not looking after our  
owne or other mens present condition  
what

what we are, but rather what we shall be when the day of refreshing shall come. God tells us plainly, that hee is a jealous God, and if he be a jealous God of us, let us be jealous of our selves, and suspect our selves; for if wee judge our selves, we shall not be judged.

White Throne, &c.



Secondly, this throne of Christ Jesus, is called a *white throne*. Now this *white throne* betokeneth purity, beauty, sincerity, and integrity; & therefore sheweth, that Christ Jesus, the Judge of the whole World, will judge all causes, and all persons uprightly sincerely and justly: no cruelty, nor injustice, nor wrong will hee doe to any creature, but will proceede most sincerely with all integrity: for our consciences will testify either for us, or against us. Indeed judgment in this world often swarveth greatly; sometimes the Judge is not able to search the depth of the cause: sometimes for feare he dareth not doe justice; sometimes for favour hee is with-holden: sometimes

2.  
White  
Throne.  
Doct. 3.  
The integrity of  
Christs  
Judgment.

Gen 1.18

bribes



bribes blind his eyes, and pervert the right sentence : But it shall not bee so with this Judge of the whole world: He is that *verus iudex, & iustus*, That true and upright Iudge : His sentence is a righteous sentence, hee will judge according to truth; hee is able to find out any cause, and will examine to the bottome : he feareth no mans person, he will not be moved with a favor to conceale the truth : and as for rewards, he contemnes them all, it is far from him to deale unjustly : therefore no doubt he will proceed according to justice. Nor is hee like to our earthly Judges, who are called to judge, but he comes of his owne power and authority to bee avenged, and give sentence to all those that in their life-time had forgotten God.

Rom. 2. 2. *We know that the judgment of God is according to truth*, saith the Apostle:

Hcb 3. 8. *Againe, thy Throne O God, is for ever, the Scepter of thy Kingdome is a righteous Scepter; thou lovest righteousness, and hatest iniquity.* And this is to bee referred to that of the Prophet Daniel,

who



who saith, *that this Iudge shall sit upon a great white throne*: therein alluding to the very Throne of *Salomon*, but infinitely more glorious; which place of *Daniel* & this of *Saint Iohn*, doth betoken the uprightness, purity, and integrity of the Iudge and of this judgement: *When every secret thing shall be brought to judgment* as *Salomon* saith, and when he shall lighten all things that are hid in darknesse, and make the counsels of all their hearts manifest: when there shall be no bribing of Iustice, pleading of Lawyers, or salving up of bad causes with silver & gold; nor sanctuaries or privileged places to fly unto for succour; but every person must now receive according to his works: And therefore wo now unto the hypocrite, wo now to the murderer and shedder of blood, wo now unto all hard-hearted and impenitent sinners, that can now in this life shut off Iustice and escape the judgement of man, that break the net and escape & none dare to controule them: What will become of such at that day, when they shall stand naked before the Iudge, before the Saints and Angels, yea, before all the

C 2

world

Dan. 7. 9.

Eccles. 12.

world, their inditement read againſt them for the ſame? Is it ſuch a ſhame to doe penance only in a Congregation for one particular fault, when the puniſhment inflicted upon a man for his amendment when men ſhall pittie this man, and pray for him? Oh what terrour will this be to all wicked and ungodly men and women in this day, when they ſhall now in the day be charged with all their ſins before this Judge before the Saints and Angels yea before all the world; not for the amendment, for then it is too late, but for their utter confuſion; when none ſhall pittie them no heart ſhall lament for them but all ſhall rejoyce that have done well as their righteous judgement.

*Uſe* I.  
Serves for  
mutr of  
comfort  
unto the  
godly.

This ſerveth for the comfort of Godly people in this world: wee ſee oftentimes the righteous cauſe is trodden under foot mens lands and livings are detained and taken from them by unrighteous Judges and that under colour of Law. Well, men have patience, and know this, that there will come a day wherein there ſhall be juſtice and true judgement done unto them. Here thy cauſe ſhall be heard,

shall bee righted ; for *Christ Iesus* will be righteous Iudg for the poor, the fatherlesse, and the widow.

Againe we see how those which make conscience of sin, and are carefull to hear the Word, and to walke accordingly are despised of the world. Well, let us learn to possesse our soules with patience, for there wil come a day of reckoning, when as our righteous cause will be heard, and wee shall have justice ; but all the contemners of the Lord *Iesus*, and such as have bin persecutors of his poore members, shall feele the smart of it. What a comfort were this to a poor man oppressed by tyrants, having a long time laine under vile aspersiō, as *Joseph* reputed an adulterer, and suffering imprisonment for the same: to have his oppressions come to light, and he delivered ; to have his innocency knowne, and he justified: *Lazarus* for suffering hunger, to have plenty ; and *Dives* for his excelsse and riot, to have penury and want. O then, what will the comfort of these bee, that shall thus at that day, before the Saints and Angels, yea, before all the world, bee set

free and at liberty from their oppressions and wrongs they have so long a time lain under, and cleared from those censures and aspersions, that by the graceless world have been laid upon them: what a comfort will it be, when we shall hear the Iudge say to us, *Well done thou good and faithfull servant, come enter into thy masters joy.*

Use 2.

Secondly, this may perswade the godly in their sharpest suffering, and greater wrongs and injuries they can meet with all here in this world, to possesse their soules with patience, and to take heed of revenge: but rather to commit all to Christ, his righteous Iudge, that judgeth righteously: for the Lord saith *Vengeance is mine, and I will repay it:* the Lord will strike home to them, and will revenge thee upon all thine enemies, above thy weake power. Observe we the rule concerning this judgement day: *When thou seest in the place of judgement wickedness and iniquity in the place of Iustice, think in thy heart, surely God will judge the just and wicked, for there is a time for every purpose and worke.* And againe  
when

when thou seest oppression on the poore,  
and the defrauding of judgement and  
Justice, be not astounded at the matter; for  
he that is higher than the highest, re-  
gardeth it

There is nothing in all the world doth  
prove more certainly the judgmentday,  
than the injustice of the wicked world,  
for thus may we reason: Will the Lord  
thus certainly punish the wicked, and re-  
compence the just? this being not al-  
waies here in this life, certainly it must  
be at the day of Judgement: Thus reasoneth  
the Apostlic St. *Paul*, shewing that  
the afflictions of the beleeving *Thessalo-*  
*nians* were an evident sign of Gods righ-  
teous judgment, in which judgment day  
tribulation should bee rendred to them  
that troubled them, & to them that now  
did suffer, rest should be given. Upon this  
very ground exhorteth St. *James* thus,  
*Be you also patient, and settle your hearts,*  
*for the comming of the Lord draweth*  
*neare.* As if he should have said, Doe not  
faint, neither be out of heart, that ye are  
now oppressed by the men of this world,  
but waite the appointed time, as the



Husbandman the weeks of the Harveſt. till the coming of the Lord bee, untill which time the full recompence of righteousness is neither given to the righteous nor the deſerved judgement rendred unto the wicked.

Vſe. 3.

Pro. 11. 18.

Thirdly, this gives us to ſee the truth of *Salomons* words, *the wicked worketh a deceitfull worke*, than the which what greater deceite, than to perſwade themſelves, that though they live after the fleſh, yet that they ſhall not dye; and that they may ſow iniquity, and yet looke to reape happines: that men may deſpiſe Gods bounty and grace, which hee tendereth unto them in his Word, and yet look to taſte mercy after death: that they may all their life time walke the broad way that leadeth to deſtruction. and yet at the laſt arrive at the happy Port and haven of bliſſe. Whereas it is a moſt ſure and grounded truth of the Apoſtle *That he that ſoweth to the fleſh ſhall of the fleſh reape corruption: but hee that ſoweth to the Spirit, ſhall of the Spirit reape life everlasting. And without holineſſe no man ſhall ſee God.*

Galat. 6.

Heb. 12. 14

Fourth.



Fourthly, seeing Christ Jesus, the Judge commeth thus with might and Majesty, not as a Saviour or Mediator, but as a Judge, it must admonish all men & women now to repent, and turne unto God in the time of mercy: *To seeke the Lord while hee may bee found, to call upon him while he is neare.* Now while wee live, Christ Jesus commeth unto us by his Ministers, as a Saviour to save our souls, in mercy to bring us to repentance. Hee offers his free grace to all: for in the 44. of *Esay*, the Text saith, *I will poure out my spirit upon you*: and if wee will not have vessells of faith to receive this spirit, it will be then a witness against us; for after this life he will no more come as a Saviour, or a Mediator, but as a mighty Judge, full of might power, and glory. And therefore looke how men dye, so shall the Judge find them. If thou dye in thy sins and dost not repent, and seeke for pardon at the hands of the Judge while thou livest here, there is no hope of mercy after death. For how death leaveth thee, so shall Judgement finde thee.

Cain

Use 4.  
for in-  
struction.

Esay 55. 6.

Note wel.



*sickle.* So that we see that it is the Son of man, even Christ Iesus, God and man, that shall be the Iudge. And so doth St. Matthew call him: *When the Sonne of man commeth in his glory, and all his holy Angels with him, then shall he sit upon the Throne of his glory.* And againe hee intitles him by the name of a King. *Then shall the King say to them on his right hand, Come ye blessed, &c.* This is taught by the Apottle: *Wee must all appeare before the judgement seat of Christ.* And againe, *The Father judgeth no man, but hath committed al Iudgment to the Son.* Not that the first person in the Trinitie or the third is excluded from this judgement, but appropriating this judgement to the second Person, the Lord Iesus Christ, who in a visible forme, according to his humanity, shall execute the last judgement upon all flesh.

But how is it said that the *Saints shall iudge the world*? that place of the Apottle, and the like, is to be understood as *Affessors*, as such as shall give assent, or approve of the judgement of that most righteous Iudge, to whom shall be given

*Doct. 4.*  
Christ the  
Iudge at  
the last  
day.  
Mat. 25.  
31.

Verse 24.  
1 Cor. 5. 10  
Ioh. 5. 22.

*Quest.*  
1 Cor. 6  
*Answ.*

at

at the last day that honour, to sit as Iustices on the Bench by the Iudge, to approve of his righteous judgement. Again, the Saints shall judg the world, as members of that Head, which is the Iudge.

Now the administration of the last judgment is laid upon the Son for divers respects.

Reasons  
why *Christ*  
must bee  
the Iudge.

First, in regard that he was the Person that was the Redeemer of the world, and was himself judged in and by the world. it is therefore expedient that hee should shew the power and glory of that his humanity, in being Iudge of the world.

2. Secondly, in regard of his Church, who have seen only his humility to their justification, so they may at last behold his power and glory at his second appearing to their glorification.

3. And lastly, that in this last act of his he might fully accomplish that his Kingly office, and then *deliver up the Kingdom to God the Father*: No more to rule and govern them by his Magistrates and Ministers, as now he doth for the gathering together of his Saints, and for the perfecting of Christs Body, and to nourish

rish and cherish them by his Word and Sacraments, since the Lord himselfe the Lamb, in the midst of the Throne shall be all these unto them.

True it is, that our Saviour Christ is *King, Priest, and Prophet*; a true Prophet, in whom was contained all the secrets and whole Councell of God: A true *High Priest*, whose sacrifice alone was able to put away the finnes of the whole world. But when he comes on the *Throne of his Majesty*, to judge the quicke and the dead, he shall not come as a *Priest* or *Prophet*; for these Offices of Christ are finished. For his Propheticall Office, he hath sufficiently revealed the whole councell of God his Father to his Church and people. First, by his holy Prophets, then by himselfe; after by his Apostles and Ministers. And therefore seeing that his Propheticall office is finished, he calls not himselfe a Prophet, but a King. Again, Christ Jesus our Priest, having once for all offered up that propitiatory sacrifice for the sins of all the Elest now this office of a Priest is also finished, and the sacrifice must bee no more iterated and  
repea-



repeated. But now hee commeth as a King, in all Majesty and glory. For though his Prophet:call and Priestly office be accomplished, yet his Princely office is not finished, but shall in a speciall manner shew it selfe at that day, and Christ Jesus, the Judge of quick & dead, shall begin to manifest himselfe to bee a King of all Nations, to men and Angels. Now shall he shew himselfe to be King of Kings, and Lord of Lords, full of divine and heavenly glory.

Christ's  
first coming was  
in humility:  
second shall bee  
with much  
Glory.

When our Saviour Jesus Christ lived on earth, he came in misery, very poore and lowly; then every base fellow, every sinfull wretch durst mock him, and spit in his face. *Herod, Pontius, Pilate, Cassius*, and the rabble of the *Jewes* durst then use him at their pleasure. But now he shall come as a King, full of Majesty and glory, guarded and attended upon with many thousands of heavenly Soldiers, even all his holy Angels; and then he will make *Herod* and *Pontius Pilate*, yea, the greatest Kings and Monarchs to stoope. Nay, then all his enemies shall tremble and quake, *Zach. 12. 10.* and

not dare to open their mouths against him, as the wicked and rebellious crue did once, when they cryed *Away with him, away with him; Crucifie him, crucifie him*; when the third part ( I dare say ) did not understand what hee was accused for; but they the oftner cryed, *Crucifie him*, when the Judge could not find him any way guilty; but if it were not so, *his blond*, say they, *light upon us and our children*; which I thinke hath done, for they are utterly depopulated, and as vagabonds on the face of the earth: these were that faithlesse generation of the *Iewes*; which when they shall behold him, whom they have crucified, to become their Judge, and have that power with him, and shall see his side, & his hands which the nailes and speare pierced, what then will they doe? what then can they expect? even that fearefull sentence, *Goe yee cursed into everlasting fire, with the unbelievers, where is nothing but weeping and wayling. and gnashing of teeth.*

This may serve then in the first place for matter of singular comfort and consolation

Iob 19 25

solation unto the godly, who may rejoice in this, that Christ their Saviour and Redeemer shall be their Judge, they need not feare the Iudge, nor any hard sentence that hee will pronounce against them at that day, since the Iudge is the Saviour, their Redeemer, their brother, their owne flesh, yea, their owne heart. The consideration of this made *Iob* hold up his head, and in the midst of all his miseries to conceive some hope: *know that my Redeemer liveth: Goe tell my brethren* (saith Christ) *that I am risen againe*: Words of joy and comfort. Redeemer, a Brother; why should the godly feare, when they are to deale with such a one? who would feare or question the dealing of such a one? what Woman would feare her loving husband to hear and to Iudge her cause? she need not doubt, but that the matter will goe well with her; her most deare and loving husband shall both heare and judge, and avenge her cause. Let all Gods people therefore comfort themselves in this, the consideration of their Iudge: It was hee that was judge

judged for thee on earth, and redeemed thee with his owne blood, and hath ever since made intercession to God for thee, that is to be thy Iudge.

Secondly, what a ground of terror may this bee to all wicked sinners, that live in sin, to see him come in that wonderfull Majesty to be their Iudge, whom they have contemned, whose members they have persecuted, and whose Word and Gospell they have not regarded, but trodden under foot! for hee shall come with a sharpe two-edged sword to cut them in peeces, and a consuming fire to burne up all ungodly sinners.

Surely, the consideration of this, that Christ shall be the Iudge, may daunt the hearts, and strike terror into the soules of all wicked men, *They shall see him whom they have pierced*, saith the Prophet. even him against whom all their villanies have bin committed. What a fearefull sentence may such expect from Christ at that day? hee is a Iudge that will judge righteously, from whom there is none to appeale to, and because it is he whom they have rejected, contemned

*Vse. 2.*

*Note.*

*1eb. 12. vlt*

and despised ; him whom they would in no wise suffer to rule and reigne over them, what can such looke for, but condemnation, and bee cast into utter darkness?

Oh consider this betimes yee that part from you the thoughts of this Iudge, and of this judgement, for as a snare shall come one day upon all that are on the earth : take heed of abusing his patience any longer ; why shouldst thou thus treasure up unto thy selfe wrath against the day of wrath ? thou thinkest it will goe hard with *Cain, Pharaoh, Pilate, and Judas* at that day, and why not with thee, if thou remainest disobedient, and tramplest under foot the Word of our Lord Iesus, that is now offered unto thee in his Gospell? For this let us be assured, that if we draw our love and obedience from God, hee will withdraw his blessings from us.

*From whose Face fled, &c.*

**I**N the description of the Iudge it further added, that from the face of this Iudge, both *The Heavens and the*



*Earth fly away* : And this doth shew the wonderfull severity of this great Iudge of heaven and earth. We know that men fly from those things that they feare and dread: So here the Heaven and earth doe feare the glorious presence of Iesus Christ, the great Iudge of the whole world, and seeke to hide themselves, that they may not appeare before him. This flying of the earth and the Heavens, and hiding themselves that they dare not appeare in the presence of Christ, doth shew the wonderfull Majesty, and great severity and terrour of Christ Iesus the Iudge.

Severity  
of the  
Iudge de-  
scribed.

But the Heavens and the earth are voyd of sence, they are great and glorious creatures. Againe, they be very goodly and beautifull creatures, besides all this, they never committed any sin: how cometh it to passe then that they shall fly, and hide themselves from the presence of the Son of God?

*Object.*

*Ans.* They never sinned indeede, but yet the sin of man is of that force, that it hath infected both the earth wee tread on, and the Heavens over our heads, yea,

*Ans.*

Rom. 8

all Creatures for mans sin are subject to vanity. Oh then, see how odious a thing sin is in the sight of Almighty God; what a vile thing, that the contagion and infection thereof should hurt and infect the whole Heavens and make them that they dare not abide the glorious presence of God their Creator. O should we then abhor sin as the vilest thing in the world? We are afraid of the Plague because it infecteth and killeth mens bodies, but the plague of sin is a thousand times more to be abhorred, & fled from seeing it poysons and infects both body and soule, and is so contagious, that a creature is afraid to behold the face of the Son of God: For in that day the Sun shall be darke, and the Moore shall be turned into blood. This is that which is able to turne a wicked man from his fall waies, and to returne unto God: the remembrance of this day of judgment of our sins which cause it, should make men be wary how they mispend their time in vaine and idle thoughts. The kept holy *David* so much in awe, when he heard of the punishment due to him.

for his sins, he presently repented him of the evill, & the Lord forgave him. Likewise in the 112. *Psal.* saith he, *I have feared thy judgements, thy judgements were alwaies in my sight.* It is a fearefull thing to lye in sinne, and it is a fearefull thing to fall into the hands of the Ever-living Lord, for hee is a consuming fire; yet if we wil. confesse our sins, hee will asloone forget and forgive them. God is not like a Marshall of a Field, nothing but present death for every fault. No, he gives men warning before he strikes, and bids us repent and turne to the Lord our God. He gave warning by *Ionas* to goe unto *Ninivy*, and tell them *Yet forty dayes, and Ninivy shall be destroyed:* the *Ninivites* presently repented, and were converted; the sound of *Ionas* words caused not onely the subjects, but the very King of that great City to come from his Throne of State and to throw off his rich robes, and put on Sack-cloth, and sit in ashes, with weeping, fasting and great mourning: And it wee bee put in mind of our sins, and still run on in our wickednesse, wee must expect the punishment,

D 3

nishment which fell upon *Sodome* and *Gomorah*: for if we neglect Gods favours and cast them behind us, wee must on day expect his punishments: we know that we have sinned, and that his wrath burneth as hot as fire, and shall not wee seeke to quench it by our teares of contrition? it is our own faults if we be condemned, having so many faire proffers from Gods hand offered us. Shall Gods Word move Rocks & Mountaines, and shall not his Word, nor his Love, nor his threatenings move us to hearken to his Lawes? Sin poysons all the inward parts and faculties of man, and it is the onely cause of all these judgements, and will one day fall upon us; and that wee must give an accompt of all our misdeeds before God and all his holy Angels in Heaven, who cannot behold his Majesty but with dazzled eyes: and so much shall serve to shew how heinous a thing sin is.

*Observ.*

Seeing both Heaven and Earth shall flye, and perish from before the glorious presence of Christ Iesus, nay, they shall burne with fire, as *Peter* saith, *Pet. 3. 10, 11.* All our goodly houses, all our gold

gold and silver, and costly apparrell shall be burnt with fire: this may teach us moderation and sobriety in the use of Gods creatures; what folly is it to spend all that a man hath, to build a stately house, and yet in the end it must be consumed with fire, and become nothing else but fuell for the fire.

Secondly, seeing that heaven and earth these great and glorious creatures, these *Observ.* beautifull and excellent workes of Gods hands, which have no sence nor feeling, nor never sinned, shall fly before the Son of God, as being not able to endure his presence: Alas, what shall wicked and hard-hearted sinners do? what shall become of the vile wretches of the world, which live and delight in sin? *Where shall the ungodly and sinner appear?* What will become of the Blasphemers and Adulterers? if the Heavens and the earth, these great and amiable creatures which sinne not, shall not be able to stand in his presence, then I say, what will become of all prophane and ungodly sinners? Alas, they shall be even at their wits end, not knowing in the world which way to turn them,



nor where to flye for succour : Where shall they seeke for refuge, when as the Iudge himselfe is their enemy? who dare plead for them? Dare any Saint or Angell? No, no; no Saint nor Angell dare open his mouth to speake one word for their behalfe : neither can any creature deliver them from the dreadfull vengeance of this terrible judge : what drossinesse is in us? nay, what carelesnesse doth possesse our mindes, if we will shut our ears like the deaf Adder, at the preaching of Gods Word, that is daily in our Land, and every houre almost delivered amongst us? Can we not remember? Are we choaked with the cares of the World? Is our memory so short, or have we drunk so much of the cup of forgetfullnesse that we cannot remember what our Saviour saith plainly, *Except ye repent, ye shall perishe.*

The Scripture in divers places sets before unto us the severity of the Iudge at the time of his coming, especially against the wicked and hard-hearted sinners: be that Thunder that shall be heard from heaven, by the voyce of that Arch-ange

as it were the Herald that shal go before Christ, by the sound of a Trumpet: by the judgment it selfe that then shall passe upon the wicked, *Go ye cursed into everlasting fire, prepared for the Devill and his Angels, &c.* By that fire that shall goe before Iesus Christ, *Our God shall come, and shall not keepe silence: A fire shall devoure before him, and a mighty tempest shall be moved round about him.* And againe, *He shal come in a flame of fire rendring vengeance, &c.* By that shame and contempt that shal light upon the ungodly in that day. *And many of them that sleepe in the dust of the Earth shall awake, &c. some to shame and perpetuall contempt.* By the totall discovery of al the evils they have committed; *these things hast thou done, &c.* By the paine and horror they suffer and undergoe, *Tribulation, anguish and sorrow shall bee upon every one that doth evill.* By the companions the wicked shall have after this life, *even the Devill and his Angels, &c.*

Mat. 25. 33

Psal. 50. 3

2 Thes. 1. 8.

Dan. 12. 2.

Psal. 50. 21.

Rom. 2. 9

Mat. 25.

Verse 11. *And I saw the dead,  
both great and small.*

**T**Hus have you heard the person of the Judge described by his wonderful Majesty and power, wherewith he will come to judgment; & also by the great severity and terrour that shall astonish both Heaven and Earth, & make them to fly before his presence.

Now in this Verse, and that which followeth, is declared who they be that shall appeare before this great Iudge. Namely, *I saw the dead both great and small, &c.*

Secondly, the evidences that shall be brought in, and what witnesses shall be produced, either to excuse, or accuse, in these words, *And the bookes were opened, &c.*

The Persons that shall appeare in judgment.

*And I saw the dead, both great and small, &c.* Before we come to speake of the words, here may a question arise. Namely, how this can bee true that *St. Iohn* saith, *Hee saw the dead both great and small?* For wee beleieve that Christ Iesus shall judge both quick and dead, not only the dead, but the living: And

Paul saith, we shall not all dye, but shall <sup>2 Cor. 1.</sup>  
be changed; they that bee living at his <sup>15.</sup>  
comming. Then how doth this place agree with them, seeing Saint Iohn saith here, *He saw the dead*? Here is none spoken of but the dead: no mention of the living.

*I answer*, Saint Iohn saith, that *He saw the dead*: Not that he saw not the living too; for he saw (no doubt) both quick and dead stand before God. But he speaketh here onely of those of whom there might be some doubt. For if the dead, and they which have bin rotten for many thousand years shal appear and stand before God, how can we thinke that any of the living shall bee wanting? if they which have been dead for 6000. yeares, and turned to ashes, shall be brought to judgement, then (no doubt) they which be found living, when Christ shali come to judgment, shall appear before him likewise; So then it is evident, that although St. Iohn speaketh here onely of the dead, because there might be most doubt of them; yet he saw in a vision all men both quick and dead, stand and appeare

peare before the Iudge, and before h  
Throne.

Doct. 5.

Men shall  
be raised  
out of the  
dust at last.

*I saw the dead, &c.*

THE instruction we are hence to learn  
is, that the bodies of men, howsoever  
turned to dust and ashes, shall one da  
be quickned, and raised up to life againe.

This is confessed by *Hannah* in he  
I Sam. 26. Song, *The Lord killeth, and maketh a  
live, bringeth downe to the grave, and  
raiseth up. I am sure (saith Iob) that a*

Ioh 19. 5 *Redeemer liveth, and that I shall sta  
the last day on the earth; and though  
wormes destroy my body, yet I shall se*

Esa. 26. 19 *God in my flesh* So *Esay. the dead shall  
arise: awake, and sing ye that dwell in the  
Earth.* So likewise you may reade in the  
37. of *Ezekiel*, (which I pray you read  
at leisure) how the Lord caused the  
graves to open, and the bones to come  
together, and live: So that we see, that  
the dead bodies of Gods children doe not  
perish, they are not cast away and lost  
when they dye, but they shall rise againe  
they shall be purified, made glorious bo  
dies, and shall stand in Christs presence  
and see his glory. Wee must not think  
that



that the Antiquity of long lying in the grave can shelter us from the resurrection, which will be common and general? it is not like an earthly tryall; it is not the stubble shal hide *Saul*, nor the ground hide *Achans* sin: *Caine* shal rise with *Abel* face to face; *Herod* with *Iohn* the Baptist; *Felix* with *Paul*; *Moses* with *Pharaoh*, hand in hand; and then who can deny but that he hath done wickedly? our consciences will accuse us, which we carry daily and continually about us: the *Gentiles* shal rise up against the *Jews*: the heavens shall beare witness against us for our cold prayers, and the creatures of the earth for our rebellious thoughts: and then our own consciences shall justifie this to be true; then woe, and sorrow and wringing of hands, and no comfort can be afforded us; then would we give all that we were ever worth to have but a monthes time, or but a weeks time; nay, but a dayes or an houres time or space to repent, to make our reconciliation with God whom wee have so often offended.

And therefore let us not thinke, that  
when

when death cometh, and separateth the soule from the body, that then the body doth perish, and is cast away: No, no, it shall rise again, it is but laid in the grave as in a sure chest, and there is at ease and lyeth asleepe, as on a bed of down: but when Christ Iesus shal come to judgment, it shall rise againe. For wee must know, that every true beleever is made a member of Christ: and not onely our soules are united to Christ, but even our dead bodies, when they bee laid in the grave, they still remaine the deare members of his mysticall body, and therefore shall not perish, but rise againe to glory. And for our further confirmation in this point of Resurrection, let us see how it is confirmed to us by other Testimonie of holy Scripture: as that of *Daniel* *They that sleep in the dust, shall awake some to everlasting life, and some to everlasting shame.* And the Lord God by the Prophet *Hosea*, doth make unto his Church this gracious promise: *Hos. 13. 14. I wil redeem thee from the power of the grave. I wil deliver thee from death. O death I will be thy death: O grave,*

Resurre-  
ction pro-  
vel.

Den. 12. 13

will be thy destruction. This is cleared by the testimony of Iesus Christ himselfe. The houre shal come, in the which all that are in the grave, shall heare his voice, and they shall come forth; and they that have done good shall go into the resurrection of life, and they that have done evil, unto the resurrection of condemnation. This is taught by the Apostles of Christ Iesus, in divers places of their Epistles: As, Behold, I shew you a mystery, we shal not all sleep, but we shal all be changed, and that in the twinkling of an eye, at the sound of the last trumpe: And so forwards in the same Chapter, you may read, which will give you satisfaction for the resurrection of the dead: And as St. Paul further speaks, saying, As by sin came death, so by death comes life. Likewise St. Austin saith, hee that hath lived wel, cannot be affraid to dye, nor doubtfull of his Resurrection. And this is that which all of us confesse and beleeve, as one of the most principall Articles of our faith, the resurrection of the dead: So that wee may see it is cleare, that the godly and the wicked shal both arise,

Ioh. 5. 28.

1 Cos. 15. 52.

Phil. 3. 22.

arise, but the ends of their resurrection are different; the one shall rise to life eternall, the other to perpetuall shame, eternall destruction: So that howsoever it shall be a joyfull day to the godly, to have the sting of death taken away from them through Christs death, yet the wicked shall have no benefit by it; and therefore to them it cannot properly be called a resurrection, no more than the taking of a malefactor out of prison to be executed, can be called a delivery. But shall be with the godly and the wicked at that day, as it was with *Pharaoh's* servants; *Gen. 40.* both of them were taken out of prison, but the one of them be restored to his office, to minister before the King, but the other to be executed, and put to a shamefull death: Even so shall it be with the Godly and the wicked at the last day: both shall arise out of their graves, as out of a prison, but the one to be ever with the Lord, ministering praises to him for evermore: the other to be banished from his presence and cast into everlasting condemnation. For to them alone is the resurrection benefit.

Phil. 4.

benefit, where remission of finnes goes before : as we are taught in the Creed.

Now there are many grounds for this truth : the maine ground of all is the Word of God, wherein we have a cloud of Testimonies clearing this truth, The vision of *Ezekiel*, when he saw the field of dry bones : these received at Gods Commandements flesh, nerves, and life. So *Paul*, *Wee which are alive, and remaine untill the comming of our Lord, shall not prevent them which are asleepe.* Christ himselfe hath undertaken this for his Church and Children. *This is the Fathers Will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up againe at the last day.* And the Apottle *St. Paul* is bold to speake peremptorily, that *this corruptible must put on incorruption, and this mortall must put on immortalitie*, as pointing indeed at his owne body.

And indeed the Scriptures are cleare and plaine for the confirmation of this Article of our Faith, our Resurrection againe from the dead, as may appeare by all these places here quoted, *Esaie 26.*

E

10. Job.

Eze. 73

1 Thes. 4  
5.

Ioh 6. 38

1 Cor. 15  
52.



19. Iob. 5. 28. 1 Cor. 15. 16. Acts 24.  
15. Dan. 12. 2.

This must needs be a great comfort to Gods children, when wee can say with Iob, Chap. 19. *I know that my Redeemer liveth, and that I shall see him with these eyes*: This same body shall arise, this very body for substance though purged and cleansed from sin, yet the same for substance shall rise againe: And these my eyes, which have beene carefull to seeke Christ Iesus, to behold his glory, to read his blessed Word, to relieve the distressed members of Christ: that these my eyes shall see my blessed Redeemer, to my endlesse joy; and these mine eares which have bin carefull to heare thy holy Word, to save my soule, they shall heare his sweet and blessed voyce, saying unto me, *Come yee blessed of my Father*. For the bodies of Gods children shall not perish, but rise to glory, and be made like unto the glorious body of Iesus Christ. Oh how should this move all men and women to use their bodies well, to the honour of their Creator, seeing hee will not let them perish, but will crown them

1 Cor. 15. 8

them. and glorifie them for ever.

Secondly, this must needs bee a feare-  
full terrour unto all prophane and filthy  
sinners, who bestow their times wholly  
in the service of sin and Sathan, *They shal  
looke on him whom they have pierced, &  
shall lament, Zachar. 12. 10.* For even  
their dead bodies shall rise too but how?  
to judgment, to torment, and to burne for  
ever in the Lake of fire and brimstone.  
Then thy soule and body shall bee as an  
unhappy couple met, whilst thy body in  
one place eaten of wormes, thy soule in  
the other place, which is Hell, shall bee  
tormented for ever: all good things shall  
be taken away, all evill things heaped  
upon thee: All hope of coming from  
Hell is quite cut off; it will be a terrour  
to behold Almighty God, and a tor-  
ment too, in that wee cannot fly, nor e-  
scape from him: then will the Divells be  
gathering up their force to take posselli-  
on of their sinfull soules, who in their  
life time would not harken to Gods  
Word, nor feare his judgements; For af-  
ter death comes Judgement saith, the  
Text; then if thou hast done ill, the Di-  
vells

vells in their severall shapes shall bind thee. and lead thee to the place of perdition, even to be tormented for ever. Remember I pray you, that the aking of a Tooth doth hinder our sleepe night by night, & so torments us that we can take no rest : what then will be the aking of the Soule, when it shall be alwaies burning, like the *Salamander* continually in the fire, and yet never bee consumed. Thou hast set open the Windowes of thy body, I meane thy wanton and adulterous eyes to behold wickednes, thou that hast delighted to heare vanity, more than goodnesse, thou that hast used thy Tongue to lying, deceit swearing &c. and hast run to vaine sports and pastimes on the Lords day, to the dishonour of Christ to serve the Divell and thine owne lust know, O know, that thy body shall one day rise againe to judgement, to torment, to bee cast into the *Lake of fire and Brim stone*.

Consider the rich Glutton ; He should be a warning to all ungodly sinners : He gave his body to all kind of uncleannesse price, gluttony, &c. and now is his body tormented

tormented, and would give even a whole world, if he were Lord over it, for one drop of water to coole his flaming tongue. O let him be a warning to all sinners, & teach us to use our bodies well; to looke to our eyes, to our eares, and to set a watch before our mouths, for feare least we dishonour God by them, and bring endlesse woe unto our selves.

Well then, you see, that it is an exceeding great joy to Gods Saints, that they shall rise againe; and it is a comfort of all comforts, that we shall rise againe. for then those eyes shall see those friends which sin and death hath so long separated: so it will be a terrour unto the wicked that they shall *Rise againe to judgment*. It were well with the adulterous man, with the drunkard, &c. if their bodies might never rise, if they might rot and perishe in corruption, and that their soules might bee even as the soule of a beast, a vapour utterly to bee extinguished. But now there is more behind, they shall one day come to judgment. And therefore St. *John* telleth us in this place, *That hee saw the dead both great*

and small stand before God. Even our dead bodies must rise, either to honour, or dishonour; either to joy or to paine; to salvation, or damnation: and therefore it is necessary for us to bethink our selves of this betimes, while it is called to day.

*Vse 3.*

Thirdly, this should teach us, that we mourn not immoderately for the dead: which is a great sin, to mourne without hope; nay, it is a kind of envy to bewaile the losse of a friend, which is gone to rest; since when Christ comes againe, he will bring us againe with him. What though these bodies of ours tast of corruption? they shall not perish in corruption: But the earth and the waters, and the fire it self shall give up a true account of all their dead they have swallowed up, and devoured, in the day of Christ.

*Vse 4.*

*Acts 24.5*

Fourthly, this should move us with all care and diligence to get good assurance unto our own soules, that these bodies of ours shall have a glorious resurrection in that day. See *Paul*, I have hope towards God, that there shall bee a resurrection of the dead, both of the just and



of the *unjust*. And this made him endeavour to keepe a good conscience before God and all men : so should we live as men wholly devoted to God , whose we are in life and death.

*Both great and small* : These words <sup>Who ?</sup> may admit a double expolition : for it <sup>Great and</sup> may seeme thus: that by *great* and *small*, <sup>small</sup> is meant those that be great men grown, or else little children : young and old. all must appeare. For we see that many dye even little children. young children of a span long, some againe dye full of years. Well, both *great* & *small* must appeare : none shall bee so young, or so little, but then must stand before God ; and none so great, or so strong, but they must appeare likewise. Secondly, by *great* and *small* may bee understood all sorts and degrees of men and women ; Rich men, and rich women ; poore men, and poore women : All sorts and conditions must come to judgement, as well the Prince as the Subject ; as well the rich, as the poore begger : as though St. *John* should have said , I saw all men that ever have bin, or shall bee to the end of the world ,

none shall bee wanting. The rich and poore, young and old; high & low, married and unmarried, bond and free, all must stand before God. Oh, what a wonderfull assembly will this bee, to see so many Millions of Thousands. It is a great sight to behold an army of men of an hundred thousand, but here shall bee a thousand thousands, a number without number; even all men, women and children, that ever have bin or shall bee unto the worlds end: None shall be wanting: the rich and needy, young and old, high and low, bond and free; all must stand before God. And therefore it is well called the Day of the Lord, when all the offspring of *Adam* shall stand before God: whose Nature is Majesty, whose Life is Sanctity, whose Wayes are holy; whose eternity hath no end; who made the World, and will never change his power nor mind, whose age never decayes, nor growes old with yeares. And as St. *Austin* saith, when he thought of Gods Attributes, O *Eternity*. O *Eternity*, O *Eternity*; in repeating of the word so often, he thought to have dwelt upon the word;

for

or indeed, Eternity hath no end, and all things else have an end; and all must appeare before this Ever-living God at this generall Assize.

So that the instruction is very plaine, that all must appeare in Judgement: High and low, rich and needy, Noble and ignoble, all must then make appearance before the Lord Jesus in judgment:

The poorest soule that ever breathed in this world, shall not bee wanting when Christ shal come to judgement. *We must*

*all appeare before the judgment seate of Jesus Christ, that every man may receive the things that hee hath done in his body, whether they be good or evill. It is appointed for all men once to dye, and after*

*death to come to judgment. As men are sure to dye, so sure and certain shall they come to judgment after death. It will not*

*serve the turn as with earthly Judges, the party is dead; for this judgment-seate is*

*set forth for the quisk and the dead. The Lord Jesus now for the manifestation of*

*his Power, Truth, and Justice must bring every one to judgement.*

*Seeing St. Iohn saw the dead, both*

Doct. 6.

All must appeare before Christ in judgement.

2 Cor 5.10

H. b 9. 27.

See I.

great

2 Cor 5.

Esa 30.

great and small, stand before God that all sorts of men and women high & low rich and poore, bond and free, all must appeare, and hold up their hands at the Bar of this great Judge: Surely this ought to move all sorts of men to make a conscience of their lives, to repent of all the evill waies, to turne to good by true repentance: for you see here no excuse will serve the turne, no avoyding of this appearance: all must appeare the very Devils themselves, and all the damned spirits must come to judgement. *Tophet prepared for the King*, saith *Esa.* the Judge, the Gentleman, the Rich man, they bee wicked, their Riches shall not excuse them, but rather be a witness against them; nor the poorest shall not be forgotten.

Surely then, if we have any care at what shall become of our poore soules this day, we ought to perswade all, be the poore and rich, Minister and People to repent, and turne to God, and lead new lives; that then wee may rejoice with joy unspeakable, and be glorious at the last appearance. This did make

*Paul to labour to keepe agood conscience before God and all men ; and why? because there must come a day when all must arise to judgment, & give a straight accompt of al their evil thoughts, words, and workes. And the same reason shold stirre us up likewise to keep a clear conscience. And what is the cause that men live in sin, and defile themselves with many thousand abominations? Surely, because they thinke not of this day, that they must all come to a reckoning: Oh, it would stay and bridle their carnall hearts from many foule and filthy sins, which now they commit with greedinesse.*

*This will bee a happy day to all the children of God, to heare the Judge say unto them, Come ye blessed of my Father, inherit the Kingdome prepared for you from the beginning of the world: O happy day! O blessed voyce!. But to the ungodly sinner, that lives in sin, as the drunkard, blasphemers, &c. this will be a terrible and fearefull day, to heare the shrill voice of the Judge, Go ye cursed into everlasting fire, prepared for the devill and his Angels. O dolefull voyce! O hea-*

1<sup>st</sup> Cor. 5.

Acts 17.2



vy newes! O fearefull sentence! O woe  
and tenthousand woes to all ungodly  
sinners: Woe then unto the Idolater  
woe then unto the Adulterer, &c. woe  
godly wretched sinners, for there is  
escaping of this sentence. All must ap-  
peare, all must stand before God, all must  
come to their answer: None shall be  
great to escape, or so small to be for-  
gotten. And then woe to them that shall  
rise to this fearefull and heavy senten-  
ce and sad newes of condemnation. Oh,  
had bin better for such men, if they had  
never been borne, or had been brought  
forth as loathsome Toads and Serpents  
for then begins their eternall misery and  
condemnation.

Oh then again & again let us be-  
hold our selves, that we must come to judg-  
ment, we must be called to a reckoning  
we cannot escape the heavy sentence of  
judgement by any means whatsoever.

*Use* 2. Again where St. Iohn saith. *Hee sees*  
*the dead*: As this may be a terrour to  
wicked and ungodly men and women  
so here is matter of endlesse comfort unto  
all poore members of Christ Iesus, In

his life who is more full of griefe in body and minde than Gods Children? Long and tedious sicknesses, many annoyances; some be full of sores from top to toe; as *Iob* was, which confessed, and said to Corruption, *Thou art my mother; and to the worme, thou art my sister, and my brother:* and though *Iob* had al these sores outward, yet St. *Ambrose* saith, *He had within him a soule full of sweete Oyntment which was full of sweete savour in the Nestrils of God.* Some maimed and dileated in body, as *Lazarus* was, as the poore cripple, which lay at the poole of *Bethesda*. Well, when our bodies shall now arise, they shal not be weake, or lame, or maimed, but a very perfect body, sound, and a glorious body: All paine shall have an end, all woe shall cease. And such shall their resurrection be, as is spoken of in *Matth.* 27. 52. *And the graves were opened, & many of the Saints bodies which slept, arose, and came out of the graves after his resurrection. and went into the holy City of Ierusalem. But as for the ungodly, it is not so with them: But they shall arise,*  
that

*Ioh. 5. 7. 8.*

that both body and soul may go into he  
together, which is a place for reprobate.

Oh that we had hearts to think of this  
both young and old, rich and needy, Mi  
nister and people, that wee must stand  
belly-naked before God; that wee mu  
give an account of all our sinnes to  
Majesty, it would bridle us, and kee  
us from many presumptuous sins, whi  
now we daily commit, and as wilfully  
the horse that rusheth into the Battell.




## The Great Affize.

### The <sup>f</sup>second sermon.

Revel. 20. **V E R S E 12, &c.**

12. *And I saw the dead, both small and  
great, stand before God: and the Booke  
were opened: and another Booke was  
opened, which is the Booke of life:*

the dead were judged of those things which were written in the Books according to their deeds.

 Ee have already the Person of the Judge described unto us, with what unspeakable Majesty and glory he shall come, to the great comfort of the godly; and also with what terrour he will come, to the amazement of the wicked. Secondly, we have heard who shall be cited to appeare, *Both great and small*, all must appeare.

We shal at the day of our resurrection appeare in full beauty and strength, the old shall not bee above 30 nor the Infant under the same years: I say wee shall then appeare before God in a perfect age as *Adam* was created at, which was a perfect man, which was about 30 yeares old, or at the age of our Saviour when he dyed upon the Crosse, which was about 33. yeares as our ancients do affirme. And for the place where it shall be, it is imagined by divers good Divines, and likewise by *Thomas Aquinas*, and  
all

all the Schoole-men, except *Peter Lombard*, & *Alexander Hales*, that it shall be over the valley of *Iehosaphat* by *Mount Olivet* which is neare unto *Jerusalem* eastward from the Temple, and as the *Cosmographers* describe it to bee in the midst of the superficies of the earth, & it is very likely for foure reasons.

First, To confirme this the Scripture doth intimate so much in plaine words will gather together all Nations into the valley of *Iehosaphat*, and plead with thee there. *Joel 3. 1, 2. Cause thy mighty to come downe, O Lord let the heathen be awak'ned, and come up to the Valley Iehosaphat, for there will I sit and judge all the heathen round about.* 2 Ch. 20.

Secondly, because that as our Saviour was thereabouts crucified, and put to open shame: so over this place his glorious Throne should be erected in the time when he shall appeare in judgement, to manifest his power & glory: for it is meet that Christ should in that place judge the world with righteous judgement, where he himself was unjustly judged and condemned. Likewise, that neere unto



valley was Mount Moriah where *Abraham* would have sacrificed his son *Isaac*, as you may read *22. Gen.* Also that *acob* saw two Angels ascending and descending on a ladder, *Gen. 28.* Also the Angel put up his sword, and fire from heaven burnt the Sacrifice in *Abrahams* floore, *2 Sam. 24.* Also neere this place *Salomon* built the Temple, *2. Chr. 3. 1.* Likewite this was neere the place where he preached the Gospel suffered his passion, and after entred into glory.

Thirdly, because seeing the Angels shall be sent to gather together all the elect from the foure winds, from one end of heaven to the other, it is most probable, that the place whither they shall bee gathered to, be neare to Hierusalem, in the valley of *Jehotaphat*, and this valley was so called at first from the great victory which the Lord gave *Jehosaphat* and his people over the *Amorites*, *Moabites*, and those of mount *Seir*; which victory is a type of the final victory which the supreme Judge shall give his Elect over all their enemies in that place at the last day.

F

Fourthly,

Fourthly & lastly, because the Angel told the Disciples that as they saw Christ ascend from Mount Olivet, which is over the valley of *Iehosaphat*: so he shall in like manner come down from heaven and this is the opinion as I have said before, of the afore mentioned Schoolmen and Authors.

3.  
Circum-  
stance.  
How men  
shall bee  
judged.

Now follows in the third place, the most speciall and principall matter of all, namely, after what manner all men shall be judged, in these words: *And the book shall be opened &c.* We know that earthly Judges are brought to the Assize with great attendance: They being placed, the prisoners are brought forth, they are called over one by one, and their indictments are read, and witnesses produced, and so accordingly to their offence they receive judgment. Even so at the great day of the Lord, Christ Iesus shall come with ten thousand of Angels, and before him shall stand all men and women, both great and small: and then shall the bookes bee brought forth. Indeed we see, when an earthly judge sitteth on the Bench, it holds a long time to the Cause

causes: such witnesses, and such evidences must be produced: but it shall not be so at the last day; for when all men shall stand at the barre of Christs judgement, they shall be judged according to the written Records, even according to the Books: for they shall then be opened.

Now if you would know what these Books be, it is easie to know, for they be even the particular conscience of every man and woman: thy conscience is the booke that shall be opened, and that shall be as good as ten thousand witnesses, either to excuse or accuse thee before God, For there shall need no other witnesse, no other evidence against us at the last day, but our owne Conscience. For as God hath his booke of infinite knowledg. whereby he knoweth the sins and offences of all men as certainly as if they were written in a booke: so likewise hee hath given unto every man and woman a booke, their owne conscience, wherein are are fully written *all our thoughts, words, and deeds, so as none shall escape*: David saith, *Thou O Lord knowest the thoughts of my heart, long before I utter them.*

Bookes,  
what is  
meant by  
them.  
Every  
mans con-  
science.

A marvel-  
lous thing

And then shall be opened, first, *the booke of the Law, and then the booke of Conscience*; by which all our actions must be tryed and examined: for God keeps a booke of al our particular thoughts though they were never so swift; and it is called Gods Booke of Remembrance: then the booke of our own Conscience shall be opened, which is now so closed up in our breasts that no eye on earth but our own knows and perceives. These booke being opened we shall finde then our sins to agree in every tittle: Then there is a booke of judgment by which this Sentence shall be pronounced by; then last of all there is a booke of life, in which all our names are written, and that was the booke which *Moses* zeale did desire that his name might bee blotted out rather than his Masters Name should bee blasphemed. Gods booke is unalterable, and can not be changed or defaced by time. May I pray you, first, before the Sentence be denounced, the booke shall be opened which is the booke of the Law, and the secondly, the Booke of our Conscience, the one shewing a man what he should

to the other what he hath done. Against the book of the Law, none shall be able to except : *For the Commandements of the Lord are pure, and righteous altogether* : and as for the book of Conscience, who can deny it, or except against it, seeing the Lord will then judge a man, not by another mans Conscience, but by his owne, the which he hath alwaies had in his own keeping, even in his bosome ?

Now seeing heere what is meant by these bookes, namely, every mans particular Conscience : let us come to search what be the things written in this Book; and first what use we are to make unto our selves from this : *Every mans Booke shall be opened, &c.* First, in these Books are written every thought of our hearts; none so secret, or so close, but it is here recorded. Secondly, every ungodly speech & every idle word of our mouth. Thirdly, every act that men doe, though never so closely done : *Thou hast sealed up all our sins in a bag*, saith *Iob*, to shew the exact kinde of keeping of them against that day of accompt. Surely, if there be any thing in a man to bee mar-

*Psal. 19*

*Dott. 1.*

All our thoughts, words, and workes, must come to judgement.

*I.*

In the Bookes of our Conscience is written,

1. Our thoughts,
2. words.
3. Our workes.



vailed at, I must needs confesse, that this is a wonderfull worke of God, that he hath given to every man and woman: Conscience, which is like unto a Book, in which are recorded all our thoughts, words, and workes: A wicked man, and an unchaste woman, how many thousand vile and filthy thoughts have they in their minds night and day, their hearts burne in lust and uncleanness: now they passe away from them, they regard them not, they make little or no account of them: But know, they are all written in this booke of thy Conscience: thy conscience marketh them, thy conscience writes them down, and if thou repent not of them, and leave them, O wo unto thy soule, *when the bookes come to be opened, and read out.* For then thy conscience will accuse thee and lay unto thy charge every one of them in order. *Thou hast set my wisdom before me, and my secret sins in the sight of thy countenance,* saith David.

Again, in the heart of man, what anger, what envy, what malice lurks there, and they passe it over, and thinke it

man

matter? Well, know (beloved) that unless you repent of the very thoughts of your hearts, even these things will be found written in the Books at the day of judgment, and what a lamentable thing will that be?

Secondly, as our conscience is privy unto all our thoughts, and will accuse us of them at the day of judgment: so all our speeches are noted therein. What a number of profane speeches passe out of the mouths of wicked and ungodly men and women? what horrible and blasphemous oaths, what cursed speaking, lying and slandering? Now a wicked person, that thus abuseth his tongue so many severall times in one day, he cannot for his life remember them. Well, know that every sinfull word thou speakest, is written in this booke, there it is recorded: And when this Booke of thy conscience shall be opened, it wil discover all thy sins, not only thy filthy thoughts, but every wicked word.

Our Saviour tels us *that we must give* Math. 12.  
*an account of every idle word at the day* 16.  
*of judgment*: and though men labour to

forget them and flight them by pastimes  
and company, yet they are written in  
their consciences and one day shall come  
to judgment. Know this I intreate you  
that we must all have a Resurrection and  
then give an account of our actions, whe-  
ther they have bin good or bad; the num-  
ber is here set down in the word *all*, as in  
the 25. of *Math.* *All must appear*; all  
must arise, and give an account to the  
Judge. Nor must we imagine that we  
shall bee called particularly, or one by  
one, like a Jury impannelled; or like  
company or Corporation, as first one  
and then another: No it is said, All must  
arise together, and give a reckoning how  
we have bestowed our Talents. If it be  
so, how then should this awaken us all  
and cause us to looke unto our lives and  
to learne to know of what we are made  
and to make a covenant with our eye  
as *Iob* did; and to confesse with him  
though we be now rich and strong, as  
*Iob* was, that corruption is our Father &  
to the worme, thou art my Mother, and  
my Sister: and to set a watch before our  
mouths, as *David* did; and to lay asid

our vaine oaths, and idle mirth, which (as *Solomon* saith) cannot want iniquity; seeing all of them must come to judgement.

Thirdly, if we come unto the lives of men and women why (alas) they be nothing almost but a continuall practise of sin; and the sins of mens lives be innumerable, even as the sands on the Sea-shore. Now though mens lives abound with so many thousand sins, yet wee see man perceives not nor knows one quarter of his sins. It may bee hee knoweth some, but forgets the greatest part of them: But yet they bee all written in the *Book of thy Conscience*: and they shall all come to judgement when these Bookes shall be made manifest, though never so secret; for thy conscience doth mark them all, and pen them down against the day of account.

There is no sin so secret, that God will not bring to light. yea, all our sins shall be discovered and laid naked before him whatsoever hath bin done in secret, shall be published on the house-top and shall come to light.

2 Cor. 5.  
10.  
Matth 23  
3.  
ecc. 12. 1.

And

Reason.

And there is reason for it: First, because it shall make the sinner the more ashamed and tormented for his sin: For the more a man comes to see the number & greatnesse of his finnes, the more it will vex his soule, and torment his heart: as a man that is in debt, the more he thinks of his debt, the more it troubles him: so is with a sinner; his sins are debts set up on Gods score, and registred in his booke.

Iohn 15.

Secondly, that the wicked may not plead, not guilty: God will take away all colour of excuse, *They shall have no cloake for their sin*; and if it were not so they would be ready to say, *Lord when*

Math. 25.  
44.

*saw I thee an hungry, &c.* The Lord doth as every righteous Judge doth, & ought for to do, convict them before he condemns them.

Now seeing what is meant by the *Booke, our conscience*; and likewise what will be written in them, even all our thoughts, words, and workes: let us come to see what use wee are to make of this Doctrine.

Use 1.

Hence first of all, we may observe the endlessse love and mercy of our God to

was



wards us, fore-telling of every one of us now of the opening of these Books, that our consciences shall be laid open, these books unclasp'd, and all our thoughts, words, and works must come to judgement. Surely, it is to this end and purpose, that we might prevent the danger that is to come, and labour to keepe a good conscience, washed and purged in the blood of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God.

Secondly, we see here that it is not enough for a man or woman to abstaine from evill words and works, but evill thoughts likewise; the very lust of the heart. *Paul* complaines of this, and *Peter* bids *Simon Magus* to repent, & pray, if perhaps the thoughts of his heart might be pardoned. How ought then every Christian man and woman to bee wary of their words, yea, of their thoughts, seeing wee must give an account of all: and our own conscience which is within us, to beare witnesse against us; and this we ought to take notice, if the book of our Consciences be foule, that we doe

Psal. 14. 3

not sinke under the weight of despaire  
 and if wee bee cleare, not to presume  
 our selves as *Peter* did ; but rather with  
*David* desire the Lord *Not to enter into*  
*judgement with thy servant ; for in the*  
*fight shall no man living be justified.* But  
 say, O Lord I will not dispute the cause  
 with thee ; for if I propound my righte-  
 ousnesse, thou wilt condemne mine in-  
 equity : we may justifie our selves before  
 our selves, but not before God ; and not  
 by pleasing our selves, but displeasing  
 God ; for our Books shal be opened for  
 the Text , and that is the touchstone to  
 try whether wee have done good or ill.  
*St. Augustine* confessed, O faith hee I  
 want mercy, and as a fugitive I returne  
 and seeke for peace , and confesse I am  
 not worthy to be called thy creature my  
 conscience tells me so , which is the wit-  
 nesse that I daily and hourly bear about  
 me: And why should we carry this book  
 within us, some will say ? I answer, be-  
 cause God will bee just in all his wayes  
 and righteous in all his dealings; and be-  
 cause our own sins which we have com-  
 mitted, we are apt to smother ; and be-  
 cause

cause we think we have committed them secretly, and that no man hath seene us, we will deny and forget them; therefore hath God placed this book in our breast which is our conscience, which will either excuse or accuse us that day, I doubt not but the Children of God are carefull over their very thoughts and words. For a wicked carnall man may abstain from some grievous sins; but it is a note of the true childe of God, to repent of his evill thoughts, and to bee carefull over them continually.

Thirdly. seeing every mans conscience is the booke, and every mans sinne is penned downe therein: wee may see the wofull misery of all those that have defiled Consciences, wicked and unclean hearts. For looke how their Consciences doe accuse them, even so will God condemne them. And having not repented of their sins, they carry a tormentor with them: namely, *a guilty and an accusing Conscience, which is their Iudge to condemne them, and their Hell to torment them.*

*Vse. 3.*  
Shews the  
miseric of  
such as  
have polluted  
consciences.

Fourthly, here is condemned that wilfulness

*Vse 4.*

fulnesse of many in our dayes, who never thinke of this, but if they can hide and conceal their sinne from the world, they think they have done very wisely. But alas, alas, deceive not thy selfe, nor thine own soul: God taketh a view of all our actions, he noteth thy dark shop, thy false weights, and mixed wares; he is light to thy selfe, and shall not he see? Justice to thy selfe, and shall he wink at unrighteous dealing? He knoweth the heart, and can he be deceived by the deceitfull tongue of mortall man? Can he be deceived by him?

If then this be so, what manner of man ought we to be in holinesse of life, and blamelesse conversation? How should we set a watch over our tongues, and be careful to have an eye to our feet, to abandon all our evill thoughts? but alas, we thinke not of this day, it doth not enter into our hearts: for if it did; would men lye, steal, commit adultery? it were impossible. Call to mind then betime this day of reckoning and accompt; that thou goest on now in an evill course and way of sinning, that one day thou must come to an accompt, when all thy sins shall be discovered.

red, and laid open to all, to Angels and to men. We pittie that mans case whose cause being bad, is like to bee heard before a Judg that will do Justice, and so can looke for nought but to bee undone for ever: and yet never consider what reckoning we have our selves to make at this day of the *Great Assize* of althe world.

Use 5.

Fifthly, seeing the books must be opened, and every mans Conscience must come to scanning; because sentence shal passe, and judgment shall bee awarded according to the things written therein: how should this cause us all, both Minister and people, to labour to get a good conscience? If thy Conscience bee good, thou shalt not doubt to be blessed: If thy Conscience be filthy, and polluted, thou art accursed: And therefore it should be our chiefeest care, our chiefeest study, and our chiefeest desire all our life time to keepe a good conscience. Now if you ask, how it is possible to get a good conscience? I answer, for the getting and keeping of faith, and a good conscience, wee must know it is done by the use of the Word of God. *Sanctifie them by thy*

The way  
to get a  
good con-  
science.



Ioh. 1. 17. *thy Truth: Thy word is the truth.* And therefore wee must intreat the Lord to exhibite unto our mindes the certaine testimony of his saving grace which he hath begun to worke in us, which will make our consciences tender, and good consciences, when these bookes shall be opened, and so to powre out his holy spirit into every one of us, that it working in our hearts, we may doe that which is pleasing in thine eyes to walke in the Commandements, and to keep thy judgments, and that by the Ministry of the holy word and Sacraments (indued with a justifying faith) to beleeve in the name of thy Son, and so being made partakers of Christs righteousness, we may have the books of our consciences found perfect, and all our misdeeds cancelled, and that then no longer wee may have the spirit of bondage and of feare, but the spirit of thy gracious Adoption, which makes us cry *Abba Father*, which we cannot do without this, in having a good conscience before God and all men. All graces of Gods spirit are wrought by his word. But that wee may get a good conscience, we must,

First, repent of all our fins, wee must know by the Law of God what is sinne, and what is not.

1.

Secondly, Wee must know the heavy curse of God even for sin, that the reward of sin is death eternall, both of body & soule. For men do by nature sooth themselves in their sins; and though we heare of Gods judgments against sin, yet whole heart is touched and troubled? Thus wee run on still in sin, and feare nothing; they meane wel they say, but live il, and think all is well.

2.

Thirdly, till wee see what sin is, and then see the curse of God due to sin, wee shall never seriously try our consciences, & see how our sins have wounded them, that so we may repent us of sin.

3.

Fourthly, we must be grieved for our sins, wee must acknowleg and confesse them, begging for the pardon of them; *and to hunger and thirst after Christ Ie-  
sus*: for there is nothing that can purifie the conscience, and quiet the heart, but only the blood of Jesus Christ applied to our souls by faith, with perswasion of the forgivenesse of them.

4.

Mark here then, (beloved) when a man is thus truly humbled for his sinnes and beggeth the pardon of them with sighs and groans; then wil the Lord send down into his soul *his blessed Spirit*. *Assure us of Gods mercy, of the pardon of our sinnes, that our wounds in conscience are healed: and this is done by the means of a lively faith, which purifies the conscience.*

Acts 13.9.

Hereby wee may perceive that many men and women are in a wofull case: (alas) the greatest part are ignorant of the Law of God, and know not what sin, and what is not sin, and therefore can not possibly have a cleare conscience. *For whatsoever is not of faith, is sin.*

Heb. 11.6

Again, though men see their sins, and oftentimes their consciences checke them for sins, yet how few do bewail their sin. For I am perswaded that there is not a wicked a sinner living, but sometimes his conscience checks him: indeed, men see not the danger, and feeble not the wound of the conscience, because now the books be clapped, they bee shut up, the feared consciences bee now asleep: be

the day will come that their books must be opened, & their secrets declared, & then their consciences will accuse, condemne, and torment them, so that they will wish they had never been borne.

Again, when a man or woman hath gotten a good conscience, so as being truly humbled for their sins, and begging pardon, they finde some assurance of Gods love in Christ, and that now their consciences do not accuse them, even then must men take no lesse pains to keepe & preserve a good conscience, to do nothing to wound the conscience. *O Lord saith David, a wounded conscience who can bear?* A mans conscience is a very tender thing: it is like the apple of thine eye, if it be prickt but with a pin, it will not onely blemish the eye, but endanger the sight: So the conscience is a tender thing; if ye prick it by sin, it will blemish thy conscience, wound it, and even make havock of thy soule. And therefore saith *Solomon, Corner-guard thy heart, and watch over thy soule. Prov. 4.14.* That thou doe nothing that may wound thy conscience.

Mean to  
preserve a  
good con-  
science  
1.

What bee  
the lets of  
a good co  
science  
1

Ignorance

*Simile.*

Now that we may keep theſe booke  
of accompt (our conſciences) pure and  
good, we muſt do two things: Firſt, avoid  
all things that may any way hurt a good  
conſcience. Secondly uſe all good mean  
and helpes to cheriſh a good conſcience.  
In truth, al ſin hinders a good conſcience.  
Sin is that which doth wound the ſoule  
and maketh ſhipwracke of a good con-  
ſcience; that is the very overthrow of  
mens ſoules. And therefore if you would  
keep a clear conſcience take heed of ſin  
which wounds a good conſcience, and  
*makes it unable to ſtand before God  
the laſt day.*

But there be two ſpeciall lets and  
pediments of a good conſcience: Firſt  
Ignorance of the Law & the worſhip of God.  
for when a man knows not what is  
and what not, how can he take heed to  
he wound his own ſoule? And therefore  
we ſee let a man come into his houſe  
midnight he can find nothing amiſſe  
out of order: but let a man come in  
noone, then he can ſee the leſt diſor-  
der: even ſo people ignorant ſoules  
knowing the Law of God cannot ſee



any wounds in their consciences nor nothing amisse in them. But let them come to the Word of God, and looke in this glasse then they shall finde themselves in ch out of order, to have wounded soules, and defiled consciences.

Then the other impediment of a good conscience, is worldly lust; nameiy, the love and exceeding desire of riches, honours pleasures &c. and he that suffers these desires to rule too much in his heart, cannot possibly keep a good conscience.

<sup>2</sup>  
Worldly  
lust.

And heere would I advertise every Christian: First to do all things that may save and encrease true saving faith, whereby our soules bee assured of the love of God in Christ Iesus for the pardon of our sins. For faith is the root and foundation of a good conscience: and without faith there can be no good conscience. Now to preserve faith, wee must often heare and read the word of God repent of our sins, acknowledge and confesse them and be humbled for them, and walk in the paths of faith & repentance. and in so doing we shall finde more and

Rom. 10.

more the comfort of a good conscience. And therefore wee must take heed that we do nothing to break off the feeling of Gods love, for to wound our poor consciences.

Secondly, we must endeavour in all things to obey Gods will, and to beare a constant purpose not to sinne in any thing: for a purpose to live in sin, and a good conscience cannot stand together: so that where a purpose is to live in sin, there is neither faith, nor a good conscience.

Thirdly, we must walk with God by example, as *Henoch* and *Elias* did, so to order our lives: as if we were always in the presence of God: and likewise remember that his eye is the all-seeing eye; though we thinke none doth beholde us, yet God sees us, and will punish us: but remember this, and this will make us keep a good conscience; and the want of this maketh men bold to sin, because they consider not, that God sees them, and that they have a conscience within them.

*And another Booke was opened which  
is the Booke of Life.*

**T**Hus when Christ Jesus hath examined the books of mens consciences, to view what is therein written that judgement may bee awarded accordingly, now he sheweth that he will open a second book, and that is even the of Life. And of this Booke of Life we shall see often mention made in the word of God, both in the Old and New Testament: as that of *Moses*; *Oh this people hath grievously sinned: I therefore now if thou pardon their sin, thy mercy shall appear. But if thou wilt not, I beseech thee raze me out of the Book which thou hast written. Again. Let them bee put out of the book of life, neither let them be written with the righteous. Again, He that overcometh shall be clothed in white array, and I will not put out his name out of the booke of Life. And the holy Ghost speaking of the heavenly Jerusalem, saith, There shall enter into it no uncleane thing, neither whatsoever worketh abomination or lies. But they which*

What is  
meant by  
the Booke  
of Life.

Exod. 32.  
3. 32.

Psa 69.

Re 18.

I.

Re

Phil. 4 3. *which are written in the Lambs Booke of Life.*

Now if you would know what is here meant by the booke of Life. it is the booke in the which all the names of Gods Elect, which in his Eternall purpose he hath choſen. be written as it were with letters of gold: it is nothing elſe but the Almightyes eternall Counſell, purpoſe and decree. wherein he hath elected and choſen a certaine company of mankind. to beſtow eternall life upon them: for we muſt not think that God hath any need of a Booke. but onely for our underſtanding he ſpeaketh thus: Even as a Captain records the names of his ſouldiers: call them one by one; and as in Cities the names of the chief men be recorded. ſo God, hath, as it were, enrolled the names of all his Saints, and ingraven them in the booke of Life with Letters of gold for ever, ſo as not one of them ſhall periſh. Thus ſeeing what is meant by the booke of life, let us ſee what we may learn hence.

Hence then wee learne that God hath  
 1. a booke of life, wherein the names of all  
 2. the

the Elect are written, the places make it manifest, who is able to call over all his servants and people by their names, even as Records are kept in a City, or Corporation, wherein the Names of all that are free in the same, are written: so perfectly are all the Elect known to God, who can call them over by name. Let us heare the reasons for the further confirmation of the same point.

First, hee is the true shepheard of his sheep: Now every good shepheard knoweth his sheep. *I am the good shepheard, I know my sheep and am knowne of mine.*

Secondly, the knowledge of God indeed is so exact and perfect, *that nothing can be so secret that is hid from him. He searcheth the heart, hee tryeth the reins, and understandeth the thoughts long before. His eyes are like a flame of fire; and his feet like fine brasse*, as St. Iohn saith; to shew that nothing can be hid from his sight.

What be the Vies?

First hence we may behold the blessed and happy citate of all the *Elect and chosen children of God*. For all those which

a Book of  
Life, where  
in are the  
names of  
a the elect  
written

Reas. 1.

Iohn 10.

2.

Rev. 2. 18.

Iste 1.



which be written in the Booke of Life, be blessed and happy for ever. If thy name be written in the booke of Life, thou shalt never perish, Christ wil not blot thy name out of the booke of Life, but acknowledg thy name to be in his booke at the latter day, to thy endlesse joy and eternall comfort. *Whom God loves, he loves to the end.* But wofull and wretched are those which are not written in this booke : for all these shall be shut out of heaven, whose names are not in the booke of Life.

Rom. 11.

Rev. 21.  
27.

But here we must take heed of the common reasoning of wicked men and women. Many there be who reason thus: I be the childe of God, and written in the booke of Life, let me live as I list; nevertheless I am sure to be saved. One may say, if I be a reprobate, and not written in the booke of Life, I am sure I shall not be saved, although I live never so well; take heed I say with Saint Paul, that ill words do not corrupt good manners; we know that God made us without our helpe, yet hee will not save without our help, or whether we will.

no : Poore foules, they know not what they say, they speake flat contrary : for if God hath elected any man or woman to eternal life, he hath ordained that they should walk in the way leading therunto, and by their good which others behold, may glorifie the Father which is in heaven: and it is impossible that they should run on in sinne, and live and dye therein, And therefore if men thus reason, they do even cast away their own souls, and with *Cain* and *Indas*, become their own judges and executioners : but let all men know, that as God hath ordained some men to eternal life, and written their names in heaven, so hee hath appointed them the means to walk in, to bring them thereunto.

Secondly, we are taught here, that the Lord hath book a of Life, wherein all the names of the Elect bee written : wee see hence what must be our chiefest joy, & best comfort, even this, to know assuredly that our names are written in the book of Life. This Christ himselfe will teach us in that speech of his unto his Disciples, which rejoyced so, because the

Diuels

Rom. 8, 3.

Use 2.

Shewes what care the godly ought to have, to know that their names be written therein.

*Note.*

Divels were subdued under them. and cast out by them: Nay rather (saith our Saviour) *Rejoyce that your names are written in the booke of Life*: But alas, what do we rejoyce in? to be the sonne of a rich man, a gentleman, or Nobleman, to have Gold and silver lands & livings: This makes men to beare themselves aloft, & to presume so much of their own strength and power, that they forget God, and a good conscience which must stand them in great stead at the end of their life: but who is he that rejoyceth in this, that he is the Son of God, and that his name is written in the booke of Life?

Well; having thus observed from the Word of God, what is understood by this booke of Life: namely, the eternall decree of Gods election: herehence cometh two weighty points to be considered of us: First, whether it be possible for the childe of God to know whether his name be written in the booke of Life or no. Secondly if it be possible that by what meanes wee may attaine to this knowledg, to be assured that our names be

1.

2.

bee

be in heaven that we are in the number of those that shall bee saved : And there are two most necessary and fruitfull points for to be known of al good Christians.

Now concerning the first whether it be possible for the child of God to know whether his name bee written in the booke of life or not : The Church of Rome holds that no man can certainly know whether he bee the true childe of God or no: Nay they condemne this as a soule tickle and bold presumption, for any man to bee certainly perswaded of this that he is the child of God. elected in Christ Jesus, and that his name is written in the booke of life. They say, we are to hope well. &c. but (alas) shall wee venture the salvation of our soules upon an uncertain hope ? No we must go further and labour to be assured. and certainly perswaded of this hope that our names are written in the booke of Life.

And that a true Christian man or woman may assuredly be perswaded, and certainly know, that hee is the childe of God

Whether  
it be pos-  
sible for  
the childe  
of God to  
know whe-  
ther his  
name bee  
written in  
this booke  
of Life.

1 Pet 2.10

John 19.

Rom. 8.16

Luke 10.

God, it is out of question, if we will beleeve the holy Ghost : Else why should Sr. Peter will us to give all diligence: make our election sure? And why did our Saviour bid his Disciples rejoyce that their names were written in the Book of life, if they could not know it? Again every Article of our Christian faith doe confirm the truth of this doctrine; when we are taught to beleeve the Catholike Church, and that we are of the number of Gods people: we beleeve the pardon of our sins, and that wee shall have life everlasting.

Job. 19.

Rom. 8 38

Now then you see how little we are beholden unto the Church of Rome: who hold that we may not be certainly perswaded of our salvation, but must only hope well. Did not Job know it? Did not Paul before know it? then let no man doubt of this, that the children of God may and do know it, that they shall be saved. And therefore let us beleeve this Doctrine and embrace it: and withall, let us abhor the Doctrine of the Church of Rome which is contrary to the Gospell of Jesus Christ. For what

comfort



comfort can any Christian have, till he know that he is the child of God? How should we dare to call upon God? How can we be at peace in our soules? With what comfort can we performe obedience unto God, except we find this blessed perswasion, that our names are in this book, and that we be the elect and chosen of God?

Secondly, now the next question is, how any man or woman may come to this certain knowledg, whether his name be written in this Book, and how he may confidently be perswaded, whether hee be the child of God, or not? And this you see is matter of no small moment, but such a thing that concerns our soules very nearely; and therefore let us be very carefull to listen unto it, that we be able to prove our selves, whether we be in the faith, or no, whether wee bee the sons of God or not; and so whether wee shall be saved or not. Oh, it is matter of endlessse comfort to Gods children, when they know this that they be the children of God, and that eternall life belongs unto them; it will stir them up to obey God

2,

2 Cor. 13

God with joy and cheerefulnesse all the dayes of their life.

By what  
meanes  
wee may  
come un-  
to this  
know-  
ledge.  
Deut. 29.

Now there be two wayes to know it. One is by ascending up to heaven, into the privy countsell of God; but this is a dangerous way, and not to be attempted by any man, because *Secret things belong to God; but things revealed unto us and our children; and his wayes are past finding out*: And therefore this way no man dare to assay.

Besides this, there is yet another way to know this, and that is by descending and looking into our selves, and by certain marks and testimonies in our own hearts, to prove that we are in the number of Gods elect. For as *Solomon saith* Prov. 29. *As water sheweth face to face, even the heart sheweth man to man.* Even as a glas sheweth what a mans face is, so will a mans heart and conscience shew what he is in the sight of God. Therefore if you would know whether your name be written in the Booke of life, that is whether you be the Elect of God, and heirs of eternall life, you must now enter into your own soules, *Prove your*

*selve*

*Selves*, and you shall certainly know whether you shall be saved. yea, or no. For if thou finde in thee the true marks and notes of Gods children, thou needest not feare but that thy name is in this booke, and thou shalt certainly bee saved. But as for wicked and profane men and women, that make no conscience of sinning, they shall in spite of their teeth, upon this examination, utter this dolefull tune; *I am a sinfull wretch*, I know not what will become of my poore soule at the day of judgement. And therefore that we might in some measure try our selves, and judge whether it be in this booke, and so shall be saved; let us search out of the holy Word of God some certain marks of Gods children.

The first mark whereby wee may know whether we be elected, or not, is the inward testimony and witnesse of Gods spirit: *Yea have not received the Spirit of bondage to feare againe, but ye have, &c.* Wherby St. Paul tells us that wicked and ungodly sinners, which have not the Spirit of God to guide them, but live in sin, have onely the spirit of bondage

Markes of  
Gods chil-  
dren by  
the Spirit.  
Rom 8.5.

dage, they have no true peace in the  
soules : but they that bee the children  
God, have the spirit of Adoption, which  
seales unto our hearts the assurance  
adoption and election, and doth make  
it known unto us that we are the sons  
Rom. 8, 16 of the Almighty: *For his spirit doth wit-  
nesse to our spirits that we are the sons  
of God.*

And that no man might deceive him-  
selfe, and thinke he hath the testimony  
of the Lords spirit, when he hath it not,  
Saint *Paul* gives us two most excellen-  
t notes to know whether we have the  
testimony of the Lords spirit, yea, or no.  
it maketh us cry *Abba, Father*, when  
Rom. 8, 15 the spirit of the Lord doth witness to  
any mans soule, that hee is the child  
of the Lord it will make him cry unto God  
and even fill heaven and earth with  
singing and teares, with sobs and sighes  
for the pardon of his sins, as *David* did  
who in the sincerity of his heart  
bly confessed his sins unto the Lord, and  
left it to posterity to be said and sung  
the Church for a Testimony of his  
feigned repentance: And he which ha-

not this in him, that he cannot cry unto the Lord for the pardon of his sins, this man cannot truly assure himself that he is the childe of God. And though men say, they hope to bee saved, yet (alas) they seldome or never pray unto God for the pardon of their sins, but carelesly passe them over, if they bee troubled for them, with good company and pastime; just like a man which hath burnt his finger, puts it into cold water, which for a time asswages it, but pulling it out againe, it inflames, and burns the worse.

Secondly, if we find the testimony of Gods holy Spirit, that wee are the children of God, it will make us not onely to be earnest with God for the pardon of our sins, but it will make us cry *Abba, Father*; that is, it will make us bear the tender affection of a dutifull and obedient childe, so as wee shall bee assaid to offend so loving a Father: not so much for fear of the punishment due for sin, as for offending so loving a God, who hath loved us from the beginning. And therefore all those which delight in sinne, and are not affraid to offend God, surely



1 Cor. 7. 12

By the  
Word.3.  
By the  
Fruits of  
election.

they can finde no assurance that they be the children of God. And therefore you desire to be assured that your name be in this booke, labour to find this testimony of Gods Spirit; to witnesse unto your soules that you belong unto God, and labour to be earnest in prayer unto God, for that is a speciall work of Gods Spirit.

The second meanes whereby we may know whether our names be written in the Book of Life is by the word of God for the Word of God tells us, *Whosoever beleeueth in Iesus Christ shall be saved.* But the child of God hearing this promise opened, and applyed by the Ministry of Gods word is able to say, I beleeve, and am able to apply this promise to my selfe. For a man that hath faith knoweth that he hath it: and therefore can say seeing I beleeve with all my heart, surely I know I shall be saved. Thirdly, besides the blessed testimony of Gods spirit, which cannot deceive, we may know our election by the fruits and effects thereof. As wee say, a man is

alive, ſo long as we ſee him breath, and can judg of the tree by the fruits : Even ſo by the effects of Election, we may know whether our names be in the book of Life or not. Now the fruits of Election be ſet down by the holy Spirit that all men may be able to examine and try themſelves, and know whether the bee ordained to life or not. *Whom God predeſtinated, them alſo hee called : and whom he called, them alſo he juſtified. and whom he juſtified, them alſo he glorified.*

Rom 8.30

Where we may behold the marks of our election : for all that be elected unto life eternall, and be written in this book they are firſt *called*; ſecondly, *juſtified*; and thirdly, *ſanctified* : So then, if you would know whether you be elected to life, look to theſe three effects of *Election* : Art thou *called*? art thou *juſtified*? art thou *ſanctified*? then ſure thou art *Elected* : but if thou haſt not theſe three, then thou canſt not aſſure thy ſelf of thy ſalvation.

1. Calling
2. Juſtification
3. Sanctification

So then the firſt fruit of our election, is our effectuall Calling; when as God

Calling.

H 3

with

death by the preaching of the Gospel, call  
us out of the world from our old sins, to  
be of the number of his people to live  
his children; as he did call *Samuel* three  
times, so *Samuel* did answer, and left  
his bed: and likewise as hee did *Paul*  
when he went to persecute the children  
of God at *Damascus*: and so likewise  
he did *Matthew* from the receipt of cus-  
tome; so hee did call *Peter* and *John*  
from fishing, and made them to bee fi-  
shers of men: at this call being amazed  
*Paul* fell to the ground; and it was the  
happiest fall that ever man had; for  
one saies, hee fell a Jew and did rise  
Christian.

Again, when a man cometh to the  
preaching of the Word, to see his sin  
and Gods anger for them, hee discom-  
forted, is grieved for them, bewails them  
and begs pardon for them, and begins  
to become a new man, to believe in  
Christ, to seek after Gods Kingdom:  
*Nicodemus* did: he which findeth this  
effectuall calling in him, may assure  
his soul that he is predestinated to eter-  
nall life. But wee must take heede to

we deceive not our selves with an outward calling: for our Saviour saith, *Many are called, but few are chosen.* Many doe hear the Word of God with the care, but we must labour to find the spirit of God to preach unto our soules; to apply the Word of God to our consciences, to beleve in it, and to obey it; this is that which is found in every Christian, and that which assures him of eternal life and salvation. And therefore they which live in their old sins, as blind, ignorant, and profane as ever before, (alas) how can they think to be saved seeing God chooseth none or saves not any, but whom he calls effectually by the gospel & severs from the rest of the world. Math. 22.

Secondly, the fruit of election is justification: *For whom hee predestinated, them he called; whom he calleth, them he justifieth, &c.* So then here is another token and mark, to know whether we be elected: namely, our justification. 2. Thes. 2. 13.

Justification.

Now this is an especiall grace of God, to justify a poore sinner that must be saved; and whosoever is not justified, cannot be saved. *Justification hath*

Parts of  
Justifica-  
tion.

two parts ; first, the pardon of sin : Secondly, the imputation of Christs Righteousnesse. For before a man can be justified, he must repent him of his sinne, know them, hate and abhor them, and beg the pardon of them, and then Christ Jesus will assure us of the pardon of them. And therefore if we would know whether we be justified or no, we must looke whether we have truly repented yet, and have beene truly humbled for our sins, and got the pardon of them. Secondly, that we may be truly justified, we must have a true faith in Christ Jesus, to lay hold upon him, and to wrestle with him as *Jacob* did with the Angel, and not to let him go till he have given us a blessing to bee perswaded and assured in our souls that Christ dyed for us, shed his blood for us, obeyed the Law for us and will cover all our sinnes and trespasses in his Righteousnesse.

Note well

So then marke the conclusion ; where there is obedience and repentance, there is remission of sins : where there is remission of sin, there is Justification ; where there is Justification, there is



vation. And this we must acknowledg not to have by Nature, but by Regeneration, which is wrought in us by Iesus Christ, being the Author and finisher of our faith and Salvation; and wee must alwaies confesse, that all the benefit and means of our salvation we have received from him: and it is he that hath separated us wretched sinners from the world, by our outward vocation, and inward illumination of his holy spirit: which hath already kindled faith in us through the hearing of his holy Word: It is by thy grace that wee beleeve in thee our Saviour: and let us beg at Gods hands, that our faith faile not, but make it perfect, that we may be justified, and glorified in the day of the Lord Iesus: And on the contrary part, where there is no repentance nor obedience there is no remission of sins; where there is no remission of sins, there is no justification; and there is no justification, there is no Salvation.

No salvation without repentance.

O then, what shall become of those that live in sin, as *Pharisee* did, and as *Drives* did; and as the rich man, which said

said to his soule, *Soule, take thine ease,*  
*for thou hast goods laid up for many*  
*yeares:* These men trusted more in the  
 creature, than in the Creator; more in  
 their Hoasts and strength, & riches, then  
 in the living God: these are such which  
 delight in sinne, and never as yet could  
 shed one teare for their manifold and  
 grievous sins; they cannot finde them-  
 selves to be justified, they can have no  
 pardon of their sins, so long as they live  
 in sin: and therefore if you would know  
 whether you shall be saued, or not, la-  
 bour first of al to repent and to lay hold  
 on Christ by faith, that so he may cover  
 your sins in his blood.

2 Thes. 2.  
 13.

Sanctifica-  
 tion con-  
 sists of two  
 parts.

The third fruit of Election is *Sancti-  
 fication*; and this is a speciall marker  
 Gods childe to be regenerate, to be san-  
 ctified. Now Sanctification standeth in  
 two parts: First, they must dye unto sin,  
 secondly, they must rise to righteoulines,  
 and labour to know Christ and the ver-  
 tue of his resurrection; & Christs resur-  
 rection must be our regeneration, & our  
 regeneration must bee our resurrection  
 from sin and iniquity. And would you  
 know

know then assuredly, whether your names be written in the book of life? look unto your hearts, if you finde that you are sanctified, if you hate your old sins, and former evill wayes; if you love vertue, and delight in holy duties, then it is a certain token that ye belong unto God. *For there is no condemnation to them that are in Christ Iesus*: But if you doe favour of the things which are of the flesh, and desire the garlicke and fleish-pots of Egypt, lying in old sins, as drunkenesse and the like, why then certainly you have no assurance of salvation, that you can be saved, but you must rehearse this dolefull saying, *I know not what shall become of my poore soule whether I shall be saved, or damned*. Nay if thou live in sin, thou mayst justly feare that thou art a firebrand of Hell; for *He that is borne of God, sinneth not*, 1 Ioh, 5. 18. And let every one that call upon the name of the Lord, depart from iniquity, 2 Tim, 2. Thus to dye to sin, and to live in righteousness, is a sure token that we belong to God. Thus you see how a man may come to know, whether

he

Rom 8.1.

he be elected, and ordained to life, or not. Now let us see what use ariseth hence.

*Reas. 1.*  
For comfort to the  
godly.

Seeing God hath his book of life, in which be written the names of all those that shall be saved. and none of them shall perish, hence proceedeth endlesse comfort to all Gods children: if thou finde that thou art the child of God. & thy name is written in heaven, nothing can hurt thee; though thou bee poore with *Iob*, sicke with *Hezekiah*, in prison with *Ioseph*, haled to death with thy Saviour Christ, yet nothing can hurt thee: Nay, all the gates of hell cannot prevaile against thee. no damnation can come unto thee. For if God doe iustifie, who can condemn? For at the day of judgement, Christ Iesus will take his booke of life and call us saying, *Come ye blessed &c.* So as we shall not come to a terrible judge, but to a most loving Saviour.

*Use 2.*  
For instruction.

Secondly, seeing it is so excellent a thing to have our names written in this book to be the elect children of God, we should labour for this above all things.

in the world ; for without this wee can have no sound comfort, either in this life, or death. And therefore our blessed Saviour bids us in the tenth of *Luke* *Not boast our selves of learning, of wisdom, of riches ;* whereas there are but vain things ; but to rejoyce that your names be written in heaven.

Thirdly, seeing God hath a booke of Life, and hath written downe the very names of every man and woman that shall be saved, and hath withal shewed us the way that leads unto life, and unlesse we walk in this way, wee cannot come unto it: it is our wisest courie for to walk in the way that leadeth to life, in the practise of godlinesse. We are faire vessels of honour, and therefore must live *soberly, justly, and godly in this present world.* Not to serve sin and Sathan any longer, but labour to dye to sin before we dye unto nature ; and bury sin before it bury us: for the issues of sin, I will assure you, brings nothing but vexation and shame in this life, and perdition in the life to come. O let us then, as the redeemed of the Lord, walke from  
strength

*Vse. 3.*

Shews the necessity of Christi an obedience.

*Tit. 3.*



strength to strength, from vertue to vertue, from one degree of perfection to another: and at length we appear perfect men and women before the Lord, and there scape the happy reward, even the fruition of all goodnesse, and that forevermore.



## The Great Affize.

### The Third Sermon.

Revel. 20. V E R S E 12, 13.

12. *And the dead were judged of those things which were written in the book according to their works.*

13. *And the Sea gave up her dead which were in her: and Death and Hell delivered up the dead that were in them; & they were judged every man according to his workes.*

Con-

**C** Concerning the booke of Life, we have heard already what is meant by it; namely. the counsell and decree of the Almightyes election, whereby he hath chosen certain men and women from out of the lump of mankind, upon whom hee will bestow eternall life.

Secondly, wee have learned, that a man may, nay, every Christian man & woman ought to bee assured, that his *Name is written in it.*

Thirdly, we did set down some means out of the word of God, wherby a true Christian may be assured he is elected: namely,

First; the Testimony of Gods Spirit, which cannot lye.

Secondly, by the fruits and effects of Election; as *Vocation, Iustification, Sanctification*, love of the brethren, and obedience unto all the Commandements of God. And therefore it stands us all in hand to labour for this assurance of Election, else we cannot be saved, *Lu. 10. 20.* and without it, we can have no true joy unto our soules. Surely mens care.

Rom. 8. 16.

1 Cor. 12.

1 Ioh. 3. 1.

carelesnesse in this point is great: Nay their care is to make their Lands, and Leases sure, which condemne them for their want of care in this point.

After  
what man  
ner alme  
n shall be  
judged.

Now St. *Iohn* proceedeth in the description of this last judgment, even as it was declared unto him in a vision, in an Island, in a place remote: it was necessary to have it there; for being so private and free from company, his soule might the better be fitted with contemplation, to receive the power of God: for when humane help is farthest off, then God is most near to his children: And then St. *Iohn* sheweth after what manner wee shall be judged; *Even according to those things written in the Booke, according unto our workes.* You have heard before, *That hee saw all, both great and small stand before God*; none shall bee wanting, or absent themselves. Now it might bee wondred how so great a multitude shall be judged, how every mans book should be read, and every mans conscience should be tryed. For we see what a long time it holds our Iudges here to try a few persons; such calling

calling for evidences, such producing of witnesses, such preferring of indite-ments. &c.

But St. *Iohn* saith, that it shal not be so here, for all must proceed according to the written records : *And according to those things which be written in the book* Soas when Christ Iesus the great Iudg, shall once sit upon the Throne of his glory, attended by his holy Angels then shall the book of every mans conscien ce be opened, & then they shal afresh cal to mind al their former sins which they cō-mitted so freely, and so willingly running into sin without remorse or feare, even as a horse that rushes into the Battaille.

In these words we are to observe three speciall points.

First, who they are that must come to this judgement. namely. the *dead*; even they which have laine many thousand years rotten in the grave & then likewise let us observe. that God would have us certain of the last day of judgement: first *for his glory*, secondly. *for our comfort*, thirdly. *for to retaine us in feare of him*: fourthly, *that all is mercie false*.

Parts of  
the Text

I

Then

Then God would have us uncertain of the time: First, to excule faith and patience: Secondly, to bridle our curiosity: Thirdly, to contain in us our duty: therefore saith the Apostle. *Be ye always ready, for in such an hour as ye thinke not of the Soa of man commeth.*

Secondly, the means whereby they must bee tryed; even by those things which be written and recorded in the books, which is their conscience. Thirdly, the touchstone of this tryal, namely the word of God: & first of the persons.

It is not to be doubted, but that Saint *John* meaneth, that all must come to judgment; *Both great and small must stand before God.* But why doth he say here, *And the dead shall be judged?* it is to be observed, that he names so expressly the dead, even those that have lain resting so many thousand years, must come to judgment, they must be called to account, their old finnes must bee now brought to light: for these are the wicked thoughts of many carnal men that when a man is dead, he is well; then all his sins dye with him, he is forgotten,



his sins are not spoken of. But St. *John* saith here, that even the dead must come to judgement, even their old sins must come to light, and they must answer for them. It is nigh 6000. years since *Cain* slew his brother, yet this sin of his is not forgotten: though *Cain* bee dead long since, yet his sins are not dead. No, no, *Cain* shall one day come to accompt for his sin. *Judas* which did for lucre take sell and betray his Master many hundred years agoe, is dead and gone, but at this day he shall be called to account.

Gen. 4.

Math. 26.

So in these our days many men think when they dye, their sins shall never be brought to light. The Usurer getteth his goods by wicked and ungodly meanes, he groweth in wealth: when he dyeth, he thinks he shall never heare of this sin again: So the Drunkard, swearer, prophaner of the Lords Sabbath, &c. they are perswaded that death will end all their miserie, and that they shall never come to judgement. But they are deceiued; and to prove the same, Christ said to his Disciples, *Be of good cheer though the world hate, and revile you for my*

Math. 19

28.

sake, yet he told them, for these sufferings here on earth, that they should sit upon twelve Thrones, and judge the twelve Tribes of Israel: A shadow whereof wee have in these our Earthly judgments: where as you see the Iustices and men of account, sit with the Iudg; not that they have to doe with pronouncing sentence or with the judgment, but that amongst the rest, it is a token unto them of honour and dignity in the sight of the people: according to the which meaning we read, *Lu. 13. 28* That there shall be weeping and gnashing of teeth, when the ungodly, which have no conscience in them while they lived nor once thought of this giving account shall see *Abraham, Isaac, and Jacob* meaning thereby all the godly & faithful, and all the Prophets in the Kingdome of heaven, and themselves thrust out of doores, and Heaven gates shut against them being in that case *Dives* was; who being in hell, beheld *Lazarus* in *Abrahams* bosome, himselfe crying out for one drop of water, to cool that unquenchable heat which he suffer-

red, and could not obtaine it : Then shal  
these wicked worldlings, which set their  
hearts only on their riches, pleasures, and  
preferments, when they shall beheld the  
righteous stand in great boldnesse and  
cheerfulnesse, bee grievously terrified  
with horrible fear, and wonderfull a-  
mazement, and then shall their conscien-  
ces accuse them, and their minis change  
within them, and sigh with inward  
griefe, and say within themselves, *These*  
*are they whom sometime we had in deri-*  
*sion* : these are they whom we wronged  
in their estate these are they whom wee  
so much oppressed and scorned; as indeed  
who are more derided in the world than  
they that be well disposed, and to their  
power live after his Commandements,  
and in the feare of God? *These are they*  
*whom we had in derision*, and in a para-  
ble of reproach, say to themselves, *Wee*  
*fooles thought their lives madnesse, and*  
*their ends without honour* : but now how  
is it, that they are counted among the  
children of God, and that their provision  
is among the Saints, and that they are se  
highly in Gods favour? There ore wee

Wisd.

Widd. 5.

have erred from the way of Truth, and the light of Righteousnesse hath not shined unto us, and the Sun of understanding rose not upon us: wee have wearied our selves in the way of wickednesse and destruction and wee have gone through dangerous wayes, but we have not known the way of the Lord nor lived in his fear nor have we diligently walked with upright consciences before God and men. Ah (poor souls) it were well with thee indeed, if death might have ended the wofull misery: But alas, alas, Death is even as a wide gate, to let them have some passage to endlesse woe and misery; For when they be dead and buried their sins do not dye with them their misery is not then ended: Oh no, then begins their misery and torment: Oh were good they might have no more being after death; it had been good for such men if they had never beene borne or being borne, that they had been rather a toad, or serpent, for in death they have an end, but it is not so with the wicked and ungodly sinner; for when hee is dead, and buried, even then begins his greater

greatest woe and misery ; for the sinner that is dead many thousand years, must for all this come to judgement. And therefore thou that livest in sin in Adultery, or any other sin whatsoever remember, that though thou dye, yet thy sins do not dye with thee: No, no, both thou and thy sins must one day come to judgement: *Solomon* saith. *Remember o young man, that for all this thou must come to judgement: thy old sins and those which thou hast committed in secret, they must now come to light.*

Seeing that the dead must come to judgement, that have lain many hundred years in the grave, and then their old sins and secret sins must come to light; Oh let us then watch over our lives, and have this stil in our minds. Well, though I dye, and rot in the grave, yet my sins shall not dye, my evill ways cannot bee forgotten; they must come to light, so that we may never dare to sin, thinking as many doe, that when they bee once dead, they shall never come to accompt for their sins. But *St. Iohn* saith here, *that the dead were judged*, even those

*Vse I.*  
Teacherh  
men to  
read sin,  
the wor  
ker o' at  
their woe.



whom we forgot, and whose finnes we would thinke should never bee called to accompt, even they must come to a reckoning: *For God will bring every man unto judgment, with every secret thing, whether it be good or evil Eccl 12.12* which will be a terrour to the wicked. But the Saints of God are not affraid of this Tribunall or Judgement Seat but the quiet of a good conscience they comfort themselves in Jesus Christ. God punisheth all our sins in strictnesse of right but hath mercy in deriving the punishment from us in Jesus Christ.

*Observe.*

In the next place *St. Iohn* tels us how men shal be tryed & according to what evidence sentēce shal be awarded; namely, according to those things written in their books. Here is the evidence, there is no wincelle to bee produced; for mans conscience shal be even as a thousand witnesses. Now what is here meant by the bookes you have heard already namely, the particular conscience of every man and woman Behold, saith the Cananitish woman, come and see the man which hath told mee all things which

which I have done, just so will our consciences witness against us, thy conscience is the book, that is the evidence. Again, the things that be written in these books, I told you, they be all our evil thoughts, words, and workes; not only our grosse finnes, as murder, adultery, drunkenness, &c. but in our books be recorded, even our idle and vain words, every vile and filthy thought: our close and our secret sins, nay our whispering and private sins, such sins will then be brought to light, which now we have almost forgotten and even strives to hide them from thee which art the living God: while we lived, wee sowed our words and idle thoughts as a husbandman doth his seed, which will one day rise up againe; which wee long agoe thought had been forgotten and intombed: Mans conscience is Gods register, as one day will appeare plainly and evidently to our sorrow; we shall heare againe of every light transgression and idle word, wee doe but whisper against our neighbour: and by the sentence must proceed, and according to

OUR

our deserts must judgment be awarded.

Now then, those which have good thoughts, yea, and holy things written in their books, they be blessed and happy; for they shall not be ashamed; they shall be glad to have their books laid open, that their *Obedience, Repentance, Faith, Love, Zeale, and Patience &c.* might be known and come to light. But woe then to all filthy sinners, adulterers, &c. For the reward of these sins: death, the wrath & curse of God for ever.

But when our case cometh to be tryed before God, from whom nothing is or can be hid, and unto whom nothing can be secret: then no excuses can prevaile, to say, *I have married a Wife, and cannot come; or I have bought this Farm, or that yoke of Oxen,* I pray you have me excused from this triall; no, all these shall not serve the turn, come thou must and stand naked before the Judge; then no periwasion can prevaile, neither any devices helpe us, or blind the Judge. Our first Parents, when God called them to triall for transgressing his Commandements; and when they fled from  
God.

God, and hid themselves (although they were still in Gods presence, but foolishly they thought otherwise) how did they answer for themselves, but by excuses? *Adam* speaks for himselfe, and saith, *The woman which thou gavest me, gave me of the Tree and I did eate.* The woman likewise shee thinks to escape by that meanes; *Eve* saith, *The Serpent beguiled me and I did eate.* Likewise when King *Saul* had disobeyed Gods Commandement, turning after the prey; being called to an account, hee deviseth a currant excuse, and saith: yea, *I have obeyed the voyce of the Lord, and have gone the way which the Lord sent mee, and have brought Agag the King of Amalek, and have destroyed the Amalekites. But the people tooke of the spoyle; Sheepe and Oxen, and the chiefest of the things which should have bin destroyed to offer unto the Lord.*

Gen. 3. 12.

Amongst these may *Pilate* bee reckoned, who against his owne conscience condemned Christ to death, and yet would excuse himself, as though he were innocent in the cause: *When Pilate say*  
*that,*

Math. 27. *that, he tooke water and washed his hands*  
 24. *saying, I am innocent of the blood of this*  
*just man: all this shall not serve the turn*  
 their excuses must not free them, for their  
 conscience tells them otherwise; no fair  
 glosing tale shall then be heard, but the  
 plaine and naked truth shall bee heard  
 and our owne consciences shall testifie  
 against us: And we shall not be able to  
 answer one word of a thousand; we shall  
 be forced to confesse our misdeeds, and  
 can keep backe nothing, for all must be  
 manifest: And we shall not find as it is in  
 this world, when upon the humble con-  
 fession of our sins to God, wee may come  
 for pardon, and hope to be forgiven: But  
 then shall our confession bee to our open  
 shame confusion, and endlesse destruc-  
 tion: yea all the Nations and people of the  
 world that ever have bin shall be gather-  
 ed before the presence of this Judge, &  
 their witnessess in their bosomes: and the  
 reason why they shall appeare is, that  
 they shall bee called to an accompt of  
 their Stewardship; & after triall of the  
 cause how he shall separate the one from  
 the other, the just from the unjust. *the*  
 god



godly from the ungodly, the sheep from the goates: For saith St. *Matthew*; *He* Math. 24. shall send forth his *Angels*, with a great sound of *Trumpets*; and they shall gather together his *Elect* from the foure winds, and from the one end of *Heaven* to the other: Whereby may be perceived, that both the good and the bad shall be gathered into the presence of the Judge: and then shall just men shine as the Sun, and shall bee as it were quit by Proclamation, *Come ye blessed*: which maketh the Apottle St. *Paul* to breake out into these words, *Herein is the love of God perfect towards us*; that we should have boldnesse at the day of *Iudgement*; therefore doe the godly make their prayers in an acceptable time; and wish that this day may come shortly: *Come Lord Iesus, come quickly*; this is a comfort to the righteous man, when his conscience shall bee found blamelesse in this day of tryall.

Seeing that here is the Evidence, and by the things written in our bookes, in our consciences, we must be arraigned; and seeing in our bookes bee Recorded all

all that we doe, and our words thought  
and deeds, and that we must answer  
give, and make up our last accompt  
to this great Judge, and for every  
word give an accompt: what accompt  
shall those give, who have bin idle hear-  
ers, and idle doers of his Word?

1  
For in-  
struction,

First, it must teach us above all thing  
to looke to our bookes, our conscience  
to keepe them very faire and cleane, that  
that our bookes of accompts be in a rea-  
dinesse: For our consciences shall either  
excuse, or accuse us at that day.

Therefore the greatest burthen a man  
can beare, is the burthen of his owne fa-  
ulty lying upon his conscience, and pressing  
downe without any assurance of pardon  
and so by consequence *David* accompt  
that he is blessed, that is, eased of the  
burthen of his sins: let them that feare the  
Lord, and love their owne soules health  
give all diligence to make sure the remis-  
sion of their owne sins, avoyd hardnes of  
heart, drownsinesse of Spirit, and a con-  
science which is feared, as it were with  
an Iron, which causeth the fearefull judg-  
ments of God, and then at the last receive  
accompt.

according to that hee hath done in this life, whether it be good or bad; All must appeare. saith St. *Iohn*, and if all of us, then every part of us, both soules & bodies must be present at this Tribunall.

This was the care of the blessed Apostle St. *Paul*, *Acts* 24. in regard of this, that we must all come unto judgement, and our consciences must bee laid open. and wee judged according to the things that are therein recorded: it made that holy servant of God, to take all possible paines to keepe a cleare conscience before God and man. O that wee could imitate this blessed Apostle, that seeing we must all come to judgement, seeing our bookes, even our Consciences must be opened, and disclosed, that wee must receive sentence of salvation or damnation according to the things written in our bookes; Oh, that wee could labour and endeavour, that no filthy sins might blot our bookes, but that wee could keepe them cleane and faire in the sight of God: It ought to perswade us all, above all things in the world, to looke unto this, to keepe the bookes of our consciences

*Acts* 24

faire.

faire. For if our consciences doe accuse us, God is greater than our consciences and will much more condemne us.

Use 2.

Teacheth us to avoid all sin and the least evil.

Secondly, seeing that sentence must passe according unto the things written in our bookes, and these bee not onely the grosse sins of the world themselves, but even the vile and uncleane thoughts of our hearts, even these must come to judgement: Then let us all be carefull to avoid not onely the outward actions themselves, but even those unclean thoughts of ours, for even they must come to judgement. Alas, many men thinke thoughts are free, and they shall never bee arraigned for their vile and ungodly thoughts. But St. Paul saith *Thoughts shall either excuse, or accuse us.* And whosoever doth truly repent they doe repent even of their vile and ungodly thoughts: for if we had no other sins written in the bookes of our Consciences but even our sinfull thoughts, even they were enough to condemne us, both body and soule for evermore.

Rom. 2 1.

Neither may we content our selves to thinke we are in good case, if wee can

say like the proud Pharisee. ( which did  
 justifie himselfe before God and man ) *I*  
*am no Drunkard, no Fornicator, no Ex-*  
*tortioner, &c.* No, let us looke to our  
 owne booke, that there be not so much  
 as an idle word written there, that hath  
 not bin blotted out with the teares of  
 true repentance; for even they must come  
 to judgement, as our Saviour saith: *I say*  
*unto you, that for every idle word that*  
*men shall speake, they must give an ac-*  
*count thereof at the day of judgment.*

Math. I. 7.

6.

Math. 12.

And that we might know in particu-  
 lar what is written in our bookes, Saint  
 John saith, *That we shall all be judged ac-*  
*ording to our workes.* So it is 2 Cor. 5.  
 10. *We must all appeare before the judg-*  
*ment seate of Christ, that every man*  
*may receive the things which are done in*  
*his body, according to that he hath done,*  
*whether it be good or evill.* We shall bee  
 judged and receive reward according  
 to our workes: If thy workes be good  
 then life glory, and salvation; but if thy  
 workes be evill, then death destruction,  
 and damnation. Good workes although  
 they cannot merit, yet they will shew

Rev. 28.

Mat. 25. 4.

Rev. 25. 14



that faith which lay in the heart. So when an evill man dyes, as *Dives*, his evill workes goe with him, his galled conscience will not leave him, neither in life nor death. Wherefore this day of judgement may well be called the day of Revelation, when all that is now hid shall bee revealed, and made knowne. Here on earth many things are kept close hid and huddled up, but God shall lighten all things that are hid in darknesse, and make the counsell of the heart manifest. *1 Cor. 4. 5.* And at that day God shall judge the secrets of men by *Jesus Christ, Rom. 2. 16.*

*Doct.*

Men shall be judged according unto their workes.

Hence then we see, that all men and women shall bee tryed at this dreadful day even by their workes; either they shall be acquitted and absolved, or else condemned by their workes: for though no man can merit life and salvation at the hands of God by his workes, yet we must know, that judgement shall proceed at the last day according to men's workes; if thy workes have bin good, just, holy, and pure then shalt thou receive life, happinesse, glory, salvation:

but if thy workes be found to bee wicked, unjust, and ungodly, then nothing else but Death, Hell, and Damnation belongs unto thee for them. God told *Adam*, that in the day thou eatest of the Tree of Life, thou shalt surely dye the death.

Our Saviour teacheth, that a cup of cold water shall not goe unrewarded with him at the last. And of *Cornelius* it is said, that his prayers, and almes are come up for a memoriall before God: And to this agreeth the Author of the Epistle to the *Hebrews*, *God is not unrighteous, to forget your workes of Labour and love, &c.* And as in regard of the godly, sentence shall be awarded according to their workes: So likewise in regard of the wicked, *these things hast thou done, &c.* And againe, *I was hungry, and yee fed me not &c.*

Mat. 10. 40.  
Act. 10. 4.

Psal. 50.

Pse 1.

Teacheth  
us to bee  
rich in all  
good  
workes

Well, what should this teach us, seeing we must all receive sentence, even according to our workes? Surely, it ought to move us above all things in the world, to labour to abound in all holy duties and graces of Gods Spirit, in

knowledge, faith, repentance, love, zeal, clothing, feeding, and lodging the poore members of Christ : For according to our workes shall our reward bee. And though our workes can merit nothing at the hands of the Judge. yet hee being a most bountifull and mercifull Saviour, will Crown his owne workes in us, and reward them in his mercy, though wee merit nothing. Dost thou relieve a poore member of Iesus Christ? Dost thou give a cup of cold water to a Prophet, or a Minister of the Word of God? Christ doth promise thee of his Truth hee will not let thee lose thy reward. True it is a cup of cold water is a meane gift, and far from any merit, yet Christ saith, *Verily, verily, of my truth, thou shalt not lose thy reward.*

Oh how should this perswade all of us to labour to abound in all holy duties, to bee liberall and bountifull to the poore afflicted members of Christ, seeing our good workes, *though they cannot merit, yet they shall bee rewarded; they shall not bee forgotten in the day of judgement* : They be sweet and blessed

companions; when all our friends can doe us no good, they will bring endlesse peace and comfort to our soules.

Againe, it ought to terrifie us all from *Use 2.*  
fin, from evill workes, and ungodly And for  
waies: *From swearing, drunkennesse, to terrifi*  
*uncleanenesse, and every evill way.* For if *us from*  
we bee ful of thefe, and thefe bee found *evill*  
written in our bookes, Oh then woe un-  
to us, when thefe bookes shall come to  
be opened: for then nothing but death,  
and hell, and damnation belongs unto  
us. The remembrance of this latter day  
teacheth us first the feare of God not to  
fin: Secondly, faith in Christ to receive  
eternall life. Thirdly, patience in adver-  
fity, because after momentary paine suc-  
ceedes everlasting joy.

Here we fee of all that wee have and *Deut. 2.*  
enjoy in this world, what shall goe with *Only our*  
us when we dye: what shall accompany *works ac-*  
us to the grave. Nay, at the terrible day *company*  
of judgement, our consciences, and our *us unto*  
workes, nothing elfe shall goe with us. *the grave*  
*and in*  
*death*

And when thou dyest, thou shalt not  
take any thing in the world with thee,  
but thy workes, which bee engraven in

*the booke of thy conscience* : Death will barre all the rest. Thou canst not take thy gold and thy silver with thee, nor thy Lands, or Livings Corne, nor Cattel, all these must stay behind thee at what time thou dyest ; onely thy Conscience, thy Booke, and thy workes must goe with thee. If they bee good, oh blessed art thou that ever thou wast borne : if they be wicked, filthy, and uncleane, oh woe, and ten thousand woes, I say unto thy soule for evermore.

*Ioh. 5. 28.* Saint *Iohn* plainly tells us, that both the quicke and the dead shall heare the Trumpets, and be gathered together to judgement: First by the powerfull voyce of Christ, as in the example of *Lazarus*: *Those that are in the grave shall heare his voyce.* Secondly, by the Ministry of Angels, that shall gather the Elect from all parts. Thirdly, by the diligence of the Creatures, who in their kinds shall heare the voyce of God : the Sea, Death, the Grave, the Fire, with time and nature consumed shall render them dead, and obey the voyce of God, as at the Creation. The godly shall not enter into



into judgement of condemnation, but as in the particular judgement, they are so in the generall judgement, they shall bee acquitted : and as their soules at death, so shall their bodies bee then absolved from mortality ; they shall solemnly bee inaugurated and invested into the glory of their Saviour : Christs comming to judgement ministers comfort to the godly, because hee commeth to judgement, who is able perfectly to free them all from misery, from terrour of conscience, feare of Death, the Grave, the Divell, and Hell it selfe.

O then what wondertull madnesse hath bewitched the hearts and soules almost of all men & women in the world? what doe men desire, what doe they hunger and thirst after? Surely for pleasures, profit, and preferment : for these they will runne night and day, Winter and Summer, by Sea, and by Land ; for these they spend all their labour wit, and strength. Here is all that men desire, they care for no more. No account of prayer in their houses, to reade, to heare, and speake the Word of God ; no desire to

*Vse 3.*  
Sheweth  
folly of  
many in  
the world.

attaine to knowledge, faith, and repentance : no conscience to live in the teare of God; little or no pitty unto the needy members of Christ Jesus. Alas, they never thinke of these things : but all their desire is for the world. Ah poore blinde soules! they imagine not or they will not know that they must leave all these behind them; they must depart from them all: thou canst not take one piece of gold or silver with thee, but all must bee left behind : onely thy conscience, onely thy bookes, onely thy workes must accompany thee. O then what madnesse is this to seeke and hunt after sicke things as cannot helpe us, nor stand us in any stead in the day of judgement? nay, if they be gotten wrongfully, by oppression, usury, extortion, or kept with a bad conscience, they will bee a terrour unto us at the last day.

Let us then looke to our selves, let us not set our hearts too much upon these things, which cannot profit us in this heaviest day of tryall. Why should wee be so foolish to set our hearts upon that cannot helpe us, nay, which wee must

leave

leave behind us, and so improvident for the true treasures which onely will availle in that day?

Let us therefore enter into covenant with the Lord to strive against all sin, especially against the particular sins and corruptions of our hearts & lives, wherein we have most dishonoured the Lord, and have raised up most guiltinesse to our owne consciences, which will at the last condemne us : and let us hereafter carefully see our covenant bee kept and continued in as much as in us lyeth, and let us remember the words of the Prophet *Esdras* in his second book, Chap. 7. ver. 32. *The earth shall restore those that have slept in her, and the most high shall appeare upon the state of judgement, and miseries shall vanish away, and long suffering shall have an end; iustice onely shall continue, the Truth shall remaine, and unrighteousnesse shall beare no more rule.*

Oh then I beseech you againe and againe, seeing that nothing shali goe with you unto judgement, but onely your workes let us lay aside all immoderate

Neh. 9.  
38.

rate care of the world, yea, & the things of this world, for these must stay behind us, and cannot helpe us in the day of judgement. Let us labour for better things, for durable Treasures for a cleane conscience, to abound in good workes, *knowledge, faith, and repentance.* Let us take heede wee bee not found naked in these. O what a woefull case are they in, that have nothing in the world to goe with them to judgment but an evil heart a galled conscience, full of uncleanness? their estate is most woefull and miserable; it had bin good for them that they had never bin borne.

*Quest.*

Here may a question be moved, how this saying of St. *Iohn* can stand with that of our Saviour, *Iohn 3. 18. He that beleeveth shall not come into judgment: but hee that beleeveth not, is condemned already.* Now then, if the faithfull children of God shall not come into judgement, and the wicked unbelievers be condemned already; how saith he. that all shall bee judged at the day of judgement?

*Ans.*

*I answer;* It is true, that the faithfull children

children of God shall not come in judgement, that is, of condemnation: *For there is no condemnation &c.* But God will pronounce that blessed sentence, *Ye are blessed, &c.* As for the wicked, it is true, they be condemned already: First, in the Decree and Counsell of God, being reprobates and cast-awaies. Secondly, in the Word of God. Thirdly, in their owne consciences, they bee condemned already. But the full manifestation of this sentence shall not bee untill the day of judgement. And so wee are to understand that saying of *Solomon, Eccles. 3. God shall judge the iust and unjust*: The iust to saluation, the unjust to condemnation.

Rom. 8. 1.

Wicked  
men are  
condem-  
ned already.

Now the third point that I propounded, is the Touch-stone of this tryall, whereby all mens thoughts, words, and workes shall be tryed. To this *St. Paul* answereth: *At the day of judgment God shall iudge the secrets of all mens hearts by his Gospell. Rom. 2. 16. Our thoughts, our words, and our workes must be tryed by the Word of God, and that thought, word, or worke, which is not according*  
unto




unto the Commandements of God, a very evill thought, a vile word, and wicked worke.

*Use.*

Seeing that all our thoughts, words, and evill workes must be tryed and examined by the sacred Word of God, by the Law, and by the Gospell, wee have need to labour to know them, and to be acquainted with them; that wee may know what is sin, and what is not sin, good and bad, that so wee may leave the one, and doe the other. Oh what woefull case they are in, which are ignorant of the Word of God, ignorant men and women, without any knowledge: they know not what is good or evil. And therefore saith the Apostle Paul *2 Thes. 1. That the Lord Iesus will come in a flame of fire, to render vengeance to them that know him not, and obey not the Gospell of Iesus Christ.* And therefore as you doe love your soules, love this Word of God, labour to know it, and embrace it. If thou be ignorant of it and wilt not yeeld obedience unto it, it shall stand against thee at the day of judgement, when thou must be tryed.

it: when perhaps thou wouldst wish that thou hadst but a weekes time here, nay, a dayes time to practise, but an houres time to pray, and to make thy peace with God. Therefore let us all labour to be instructed in it, reade it, remember it, and leade our lives by it as long as we live. for wee cannot tell how soone wee shall be called to give an account of our stewardship; and whatsoever is done contrary unto it is sinne; it must come to judgement, and the Word and our owne Consciences will condemne us.

13. *And the Sea gave up her dead which were in her: and Death and Hell delivered up the dead that were in them; and they were judged every man according to his deeds.*

 Ou have heard in the 12. verse immediately going before, how Saint Iohn saw the dead, both great and small stand before God, that is, all men and women that ever lived, or shall live unto the end of the World.  
Now

Now here might a question arise, how this can bee, how it is possible that men should come unto judgement. There hath bin many thousand which have bin drowned in the Sea, and the Fishes have devoured them; some have bin slaine in the Field, and the Fowle have eaten their flesh; and many have bin burnt, and their bones consumed to ashes. Then it is a very high point of matter beyond all naturall reason that the dead should rise againe. Men have bin drowned, and Fishes have eaten them, and men againe perhaps have eaten the Fishes: & they have bin burnt to ashes, their ashes have bin scattered: who knoweth whither? how then is it possible for them to rise againe?

Indeed the prophane Atheist, and beastly Epicures are not ashamed to say that there shall bee no Resurrection: when a man dyes, there is an end of his joy, and all his misery.

But that the dead shall rise againe is an Article of our Faith; *We beleieve in the resurrection of the dead* and we know it is a speciall point of Gods glory, in mee

cy to reward his poore children, and in  
iustice to punish the wicked & ungodly.

But we see, as *Solomon* saith, *In this  
life, all things happen alike unto the just,  
and unjust*. Nay, oftentimes *Dives* is  
full and at ease, when *Lazarus* is empty  
and in misery. How then should God  
bee just, if hee should suffer h's poore  
children, that love and feare his Name,  
here to live in misery, and never for to  
reward them? Oh againe, how should  
God be just, if he should suffer the wic-  
ked and ungodly to live here at ease, if  
there were not a time to come, when  
they should taste of vengeance? There-  
fore they must come unto judgment, they  
must rise againe, *the goodly to bee made  
partakers of life and joy, and the wicked  
of shame and confusion.*

So that the instruction we may observe  
hence is this, that the dead bodies of  
men, both good and bad, shall not al-  
waies lye under the power of death but  
shall one day be quickned, and raised up  
to life againe. There is no one Article of  
our Christian Faith more clearely set  
downe in all the booke of God, than this

Article

The bo-  
dies of  
men shall  
one day be  
quickned,  
and raised  
unto life  
again.

- Article of our Resurrection. How confident is *Iob* in this thing, *I am sure that my Redeemer liveth, &c. whom mine eyes shall behold, and none other for me.* And the Lord himselfe saith thus by the Prophet, *The dead men shall rise, and with my body shall they rise, awake, and sing, yee that dwell in the dust.* The Apostle *St. Paul* proueth this Doctrine of the Resurrection of the dead, writing unto the *Corinthians* by many unnumberable Arguments: *If there be no Resurrection of the dead, then is Christ not risen.* And againe, *If Christ be not risen, then is our Preaching vaine, and wee are yet in our sinnes.* And againe, *this corruption must put on incorruption, and this mortall must put on immortality.* This we may resolve on, that the bodies of men shall one day rise againe, whether they be good or bad, godly men orderers, to judgement they must all come according to that of the Apostle. *It is appointed for all men once to dye, and after death cometh judgement.* For by the sound of the last Trumpet the dead shall arise: Wee must not thinke that it



be a common Trumpet which shall bee  
blowne; no, it shall be the shrill voyce of  
the Angels which shall make that Ala-  
rum, that all the dead shall heare, obey,  
and rise out of their graves. At this day  
of Jubilee there shall be no new Moone,  
as the Trumpet was used to be blowne,  
which the Prophet *David* speakes of in  
the 81. *Psal.* but wee shall have a new  
Earth, and a new Heaven; when this  
Trumpet shall bee blowne, it shall bee  
heard farre and neare, no care what doe-  
ver but shall heare this sound; the damp-  
nesse of the earth shall not hinder it, nor  
the depth of the grave shall excuse us:  
no place, though never so remote, shall  
hinder this sound; for it shall be univer-  
fall, and from all the corners of the earth  
shall this Trumpet beheard; it is the Sig-  
net of the Lords battaile, all must arise;  
that shewes the power of the voyce, and  
the obedience of the dead. Indeed it is a  
powerfull voyce, and all must obey it:  
the grave must surrender up all that e-  
ver hath bin in her bowells; for the Sea  
and the grave are but faithfull Stewards,  
and they must deliver up the bodies

L

which

which have bin so long hidden: the living must then bee congregated, and the dead shall arise, and come to judgment: and every one receive according to his actions he hath done in the flesh.

*Reas. 1.*

And indeede it is most requisite it should be so, in regard of Gods Justice, that his promises made unto the good, and his threatnings against the wicked might at last bee made good to both, which many times in this life are not. *His Justice then requires, that we should one day rise againe.* The Elect children of God are onely partakers of Christs resurrection to eternall glory. The ungodly indeed rise by vertue of Christ, not as hee is a Redcemer, but a terrible Judge; and besides the death of the body, they must suffer a second death, which is a pouring out of Gods wrath on them for ever.

2

Secondly, the very workes in Nature doe in a sort shew this: as the *Phoenix* who in waxing old, maketh a fire and burneth her selfe to ashes, out of which ashes she reviveth againe. We see it in other Birds, as the Swallow: See. which

all the Winter are asleepe in holes and clefts of Rocks, and then in the Spring come abroad againe: yea, the very Trees and Plants of the Earth, as they have a Winter, when they appeare to be dead; so there comes a Spring, wherein they revive and live againe.

And why then should some thinke it impossible for God to raise our bodies out of the dust? We see a poore ignorant man is able of Clay or Ashes to make a very beautifull Glasse, how much more then is the Ever-living and Almighty God able to raise our bodies out of the dust? But you will say, Are not mens bodies eaten of Fishes, and men eat them againe; how is it possible to save the bodies of these men thus consumed unto dust, and mingled with the bodies of severall Fishes, and of divers severall beasts?

*Object.*

I Answer, that though it be impossible to mortall men, yet it is not impossible to God; for he that created all our bodies of nothing, can make them againe of something, namely of their own matter, and sever their bodies from all other

*Answer.*

substance. The Atheist denies the Resurrection of the dead, which we will confute by the Word of God, and the resurrection of Christ.

And since Christ gave life to himselfe dead in the Grave, how much more now being alive, and in Heaven glorified, is hee able to raise up his members from death to life, and to raise us up that are dead in sin, by his Spirit unto newnesse of life? Christs resurrection is both the cause and confirmation of our rising againe: *If we beleeeve that Iesus Christ dyed, and rose againe: even so them also which sleepe in Iesus, will God bring with him.* And againe, *If the Spirit of him that raised up Iesus from the dead, dwell in you, hee that raised up Christ &c.* And to prove the Resurrection of Christs body, the witnesses are these: first, by the Angels; *Why seeke yee the living among the dead? hee is not here, but he is risen.* Secondly, the reall witnesses of the Saints that arose with him, *and went into the holy City.* Thirdly, a forced Testimonie of the Souldiers, *they came into the City, and told all things that*

1 Thes. 4.  
14.

Rom. 8. 10

Luk. 24. 6

Mat. 27. 52

Mat. 28. 5

that were done. Fourthly, the Disciples and followers of Christ the Apostles, the women, the two Disciples, *Peter* and *John*; and more (saith the Text) than five hundred brethren at once, but especially the Apostles, *the chosen of God*. Then fifthly, his owne love was shewn; he bid the woman, *Goe tell my brethren that I am risen*: St. *Peter* in his first Epistle. 1 Chap. 3. verse, saith. *Blessed be God, the Father of our Lord Iesus Christ which according to his abundant mercy hath begotten us againe unto a lively hope, by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in Heaven for you: who are kept by the power of God through faith unto Salvation*. St. *Paul* testifies as much in divers of his Epistles: *Christ is risen from the dead, and is become the first fruits of them that sleep*. Likewise in another place he saith, *He hath raised us up together, and made us sit together in heavenly places with Iesus Christ*. And again, in *Acts* 3. Verse 25, 26. *Unto you first God having raised up his son*

Cor. 15.  
6.

John 16.

1 Cor. 15.  
20

Ephes. 2.6

Acts 3. 26.



Ieh. 20. 11 *Jesus Christ, hath sent him to blesse you,  
 in turning away every one of you from  
 his iniquities : And after hee was risen  
 hee appeared, (as the Text saith)  
 first to Mary Magdalen, when she stood  
 without at the Sepulchre weeping: Shee  
 teacheth us, that not without cause wee  
 are to weep, when we have lost Christ,  
 for he is our righteousness, and our life:  
 and not without hope we must weepe;  
 for in his resurrection we recover him  
 with consolation. To beleve and hope  
 of our resurrection, is a chiefe solace in  
 our troubles and crosses, which are but  
 for a time: for hope doth expect that cer-  
 tainly, which faith from the word of God  
 doth beleve confidently. Christs death  
 was not only for our sins, but his resur-  
 rection was to obtaine righteousness for  
 us, the holy Ghost, and everlasting life  
 and glory. First, he rose for our justifica-  
 tion: Secondly, for our Regeneration:  
 Thirdly, for our resurrection to everla-  
 sting glory. All the benefits of Christs  
 death are the fruits which we receive by  
 his resurrection: by Christs resurrecti-  
 on he applies the benefit to us, which he  
 merited*

Note this  
 well.

1  
 2  
 3

merited for us of his owne free love.

Fruites of Christs Resurrection are, first, we are confirmed, that by his merit he hath perfectly satisfied for our finnes: secondly, in the application of Christs benefits, that could not be conferred nor applyed, except he had rose againe: thirdly, in the gift of the holy Ghost, by which Christ regenerates us, and gives us eternall life: fourthly, wee are by Christs Resurrection conserued in a perpetuall and applyed Righteousnesse begun, which shall bee consummated in eternall life: fifthly, in the resurrection of our bodies. First, because Christ is our Head, and we his members: secondly, he hath taken away sinne, the cause of death: thirdly, he receiveth life for us: fourthly, we have the same Spirit: fifthly, by the Man Christ came the resurrection from the dead: sixthly and lastly, the fruit of Christs Resurrection, is the consummation of all benefits, and the glorification of his Church Militant. And therefore with *Paul* let us beleeve in the Resurrection of Christ, which did arise the third day from the dead, to  
L 4 make

Ioh. 16. 33

make us partakers of his Righteousnes. Sanctification. Glorification, by his merits onely purchased. *These things have I spoken (saith Christ) unto you, that in me yee might have peace; in the world yee shall have tribulation, but be of good cheere, I have overcome the World.* And Saint Paul saith, Romans 14. verse 9. *To this end Christ both dyed, and rose againe, and revived, that hee might bee Lord both of the living and of the dead.*

So then this place doth prove and confirme that Article of our Faith, that we beleeve the Resurrection of the dead. For howsoever a man dyeth, by Sea, or by Land, in his bed, or in the Field: St. Iohn saith here, The Sea shall give up all that have bin drowned; Death and Hell, that is, the Grave, shall deliver the dead in them; so as all must come to judgement, of what death soever they dye. Oh then, see (beloved) how the Devill bewitcheth many a poore ignorant soule: When he is in misery, in great distresse, and calamity, or in a deepe melancholy, the Devill perswadeth him to become his owne Executioner, to end

his

his misery and his shame by hanging himselfe, cutting his owne throat, drowning himselfe, &c. And we know & heare, that he prevaieth much by this meanes in these daies : Some being in disgrace, as *Nebuchadnezzar*, and *Achitophel* ; some with the guilt of sin, and sting of Conscience, as *Caine* and *Judas*, and some being crossed in the worlds affaires, cut their owne throats, or otherwise make an end of themselves. Now they foolishly thinke by this meanes to end their griefe ; alas, alas, they doe by this meanes even hasten their owne destruction, and doe, as if a man should ( to avoyd a little smoake ) cast himself headlong into a flaming fire. So they, to avoyd this little griefe of their bodies, plunge both body and soule into eternall torments. For what ease is it for a man to kill himselfe, or cast away himself any other way, seeing they must come unto judgement. Though they kill themselves, or drowne themselves, *The Water and the Grave must one day give up their dead*. And therefore from hence let us learne to arme our selves : if Sathan shall attempt

attempt us to such horrible facts, to cast away our selves, &c. let us answer him wee may not cast away that which Christ hath bought with his own blood: may let us answer him, that we shall not thereby end our misery, but increase it.

By what  
meanes  
shall the  
dead at  
the last  
arise?

Ioh. 5. 28.

I Thes. 4.  
6.

Now if you demand of mee, by what meanes the dead shall then arise at the last day? I answer, it is by the mighty power of the voyce of Christ: *The hoarse shall come* (saith Christ) *in the which all that are in the grave, shall heare the voyce of the Son of God, and come forth.* And to shew the wonderfull power of the voyce of Christ, it is compared unto the sound of a Trumpet, the lowdest and the shrillest of all instruments. *And the Lord Iesus himselfe shall descend, and come with a shout, and with the voyce of the Arch-Angell, and with the Trumpet of God, and then the dead in Christ shall arise first.* Such shall be the power and force of this voyce of the Lord Iesus, as that it shall be heard over all the whole world. Nay, though men have layne many a thousand yeares rotten in the grave, yet they shall heare it, and



come forth to judgment. Nay, the Devills and damned spirits, in spight of their teeth, shall be constrained to appeare at his voyce. No Prince, no Monarch, no King, or Nobleman shall be able to absent himselfe from his presence, nor once dare to plead in our cause but they must all be enforced to obey the voyce of the Son of God, and come to judgment: Christ was a Lambe at his passion, and some shall finde him a Lyon at his Resurrection.

Oh then, seeing we must all heare the voyce of the Lord Iesus at the day of judgement, and wee cannot but come forth of our graves unto this judgment. Oh let us now obey his voyce in the Ministry of the Gospell, and embrace the Word, and the voyce of his Ministers. If we will not now leave him, heare our Saviour Christ Iesus speaking unto us in his Word, and embrace his Truth, then let us know, that wee shall one day heare another voyce, when we shall be compelled to come before him to condemnation.

*Note.*

In all afflictions and miseries whatsoever

Instructi-  
on.

ever therefore, and especially in death, wee must strengthen ourselves in the future resurrection, remembering that of the Apostle, *Phil. 3. 21. Our conversation is in Heaven from whence we also looke for our Saviour, the Lord Iesus Christ; who will change our vile body, that it might be fashioned like unto his glorious body, according to the mighty working, wherein he is able even to subdue all things unto himselfe.* Every Christian, as in the seventh Article of our Creed, doth beleieve the Resurrection of the body. And Saint Paul, in the first Epistle to the Corinthians, 15. Chap. 20, 21. verses, thus saith, *But now is Christ risen from the dead and is become the first frutes of them that sleepe: for since by man came death by man came also the resurrection from the dead.*

*Quest* But how?

*Ans.* God, that in his Omnipotence made all our bodies, and all things else of nothing, can after, in our corruption, restore it in the same substance and quality to eternity; for with him is nothing impossible.

impossible : *With God nothing shall bee impossible. St. Paul* satisfies this scruple abundantly, and sufficiently, which is able to stop the mouths of all Atheists whatsoever. *O thou foole saith he, that which thou sowest is not quickned except it dye ; and that which thou sowest, thou sowest not that body that shall be, but bare graine, as it may chance, of wheate, or some other graine ; but God giveth it a body, as it pleaseth him, and to every seed his own body.*

Luk. 1. 37.

It pleased God not to let thee know the time of the resurrection, to himselfe only known ; but the manner hee hath left to be shewed by the Apostles, and they have recorded it for us : as in the 1 Thes. Ch. 4. Ver. 16. *For the Lord himselfe shall descend from heaven with a shout, with the voyce of the Arch-Angell, and with the Trumpet of God : and the dead in Christ shall rise first : then we which are alive and remaine, shall be caught up together with them in the clouds, to meet the Lord in the Ayre, and so shall we for ever be with the Lord.*

1 Thes. 4.  
16.

This hope of the resurrection hath e-  
ever

ever beene a singular consolation to  
godly in their afflictions : whence *Te-  
tullian* saith, that the confidence of  
Christian is in the resurrection from  
dead : Example hereof is in *Iob* ; in  
midst of his afflictions he said ; *I know  
that my Redeemer liveth , and therefore  
shall stand at the latter day upon the  
earth : and though after my skin worms  
destroy my body, yet in my flesh shall I see  
God* : What can be more manifest to  
man (after Christ) than he before, can  
speake more plainly and certainly of  
resurrection. From the confidence of  
resurrection, we content in things present  
in hope of the future : for all flesh  
seek the salvation of God.

*Esa* 26.19

Of the resurrection, *Esay* saith, Chap.  
26. Ver. 19. *The dead men shall live  
together with my dead body shall they  
rise ; awake and sing ye that dwell in  
dust ; for thy dew is as the dew of herbs  
and the earth shall cast out the dead. At  
that time the people shall be delivered  
every one that shall bee found written in  
the Booke.* *Ezekiell* hath it very plain  
in Chap. 37. ver. 12. *Prophecie*, and

*Dan*. 12. 1

unto them, thus saith the Lord God: Behold. O my people, I will open the Graves, and cause you to come out of the Graves, and bring you into the Land of Israell, & ye shall know that I am the Lord, when I have opened your Graves, O my people and brought you up out of your Graves, and shall put my Spirit in you, and you shall live: and I shall place you in your own Land, then shall you know that I the Lord have spoken it, and performed it, saith the Lord.

Thus may you see, that all the dead must arise and come to judgement: and you see how, and by what means our bodies shall be raised: namely, by the mighty and wonderfull power of the voyce of the Lord Jesus. Let us come now to the Vses.

First, seeing of what death soever men shall dye, either by fire, or water, or howsoever, they must one day come unto judgement: Let us then beware of that ungodly thought, and devillish perswasion that runs in most wicked mens mindes, that thinke that when they dye, there is an end of all their misery; and

although

Vse I.



Luk. 16.

although they have beene very grievous  
and horrible sinners, yet if they cleave  
till death, all is well. And thus they think  
that they and their sins shall bee buried  
together. No, no, (poore soules) they  
do much deceive themselves. Howsoever  
thou dyest, thou shalt come to judg-  
ment; and death is as far from ending  
thy misery, that it is a broad gate to let  
thee into it. *For so soone as the rich man  
dyed, he was presently in hell tormented.*  
And therefore let us take heed how we  
wish, as foolish men do in their sickness  
old age, or misery: *Oh, I would I were  
dead, then I should be out of my pain.* Oh  
no, no, if thou be not the childe of God  
and a repentant sinner, it had been better  
for thee never to have been borne, or to  
be a Toad or Serpent. And thou shalt  
finde that death is so far from easing thy  
paine, that it shall bring thee ten thou-  
sand times more paine and torment  
*in hell fire for ever.* Therefore let us not  
think that death shall end the misery of  
wicked men.

Vse 2.

Secondly, seeing that all men must come  
unto judgment, and by what means for-  
ever

ever they dye they must be called to account : This is a wonderfull comfort unto Gods poore children : who abides more trouble and griefe then they ? who be more hated , reviled , crossed , and wronged than they ? so as their life here for the most part is nothing else but a life of misery ; but their comfort here is this, that they shall rise againe, and then the case shall be altered, then their misery shall be turned into felicity , joy and happinesse. Hast thou been poor here ? then *thou shalt be rich, and possesse a happy Kingdome as Lazarus did.* Hast thou been hungry and thirsty here ? Then *thou shalt taste of the tree of life.* Hast thou beene wretched and naked heere ? Then *thou shalt be clothed with the precious robes of Iesus Christs Righteousnesse :* And instead of the rags of infamy and reproch , which wee must put on here *we shall be crowned with a crowne of immortall glory. &c.* Again , unto the wicked and ungodly it is not so with them : but they having taken their pleasure here , and received their portion in this present world , shall arise now unto

Luk 6.

M

iudge-

h 5. 19. judgement, to beare the heavy sentence of condemnation denounced against them and now to bee cast into the Lake that burnes with fire and brimstone for ever which is the second death.

Vse 3.

Thirdly, seeing St. *Iohn* saith, That they shall come to judgement; their bodies ours, though they be drowned, though they be burned to ashes, or howsoever they be consumed, yet they shall rise againe, either to life eternall, or death eternall: should not this make us all (beloved) for to looke unto our selves, to take heede wee doe not use our bodies to the dishonour of God, knowing that our bodies are the living Temples of the Holy Ghost: Wouldst thou have thy body to be partaker of Life, Felicity, Glory and Salvation in Heaven? Then use thy body now to the glory of God upon earth, to heare his holy Word, to sanctifie his Sabbath &c.

But if thou use thy body unto sinne, to swearing, to drunkennes, whoredome, &c. then know, that thy body shall rise againe to judgment, to be tormented for ever. Doe but behold the rich Glutton

wife

who had abused his body in surfeiting, and in drunkenesse, &c. and what became of it? was he not fearefully tormented in Hell at last? And likewise he had given his Tongue unto swearing, &c. Now he cries, *His tongue, his tongue*: Oh that all sinfull wretches could but thinke of this one example of Gods judgments, that if they abuse their bodies as this man did, that they shall then taste of the same judgement.

Wouldst thou have thy body glorified? then glorifie God in thy body : Doest thou thinke that thy soule shall be saved, and thy body glorified, if thou use the members thereof to sin, to uncleannesse? &c. Oh no, let us not deceive our owne soules, it cannot be: for saith the Apostle, *How can wee that are dead to sinne, yet live therein?*

Rom. 6. 2.

Fourthly, seeing that the Holy Ghost saith, that what death soever wee dye, *We shall all rise againe*; and Gods children, onely they shall rise to life and to glory: This must teach us not to weepe and mourne immoderately for our friends deceased; for it is a kind of en-

*Use 4.*  
To moderate our mourning for our friends departed.

vy to bewaile those that are at rest, and gone to happinesse.

Joh. 11.  
Acts 7.

True it is, that our Saviour Christ wept for *Lazarus*, and the Disciples made great lamentation for *Stephen*; and we have great cause to mourne and weepe, when as some speciall member of the Church is taken away: we may not bee as stocks or stones, or senselesse creatures, without affection. It much needs grieve the heart of a Husband to part with a loving, godly, and religious Wife: But here is a meane for this mourning, to moderate our weeping, that we weepe not, and mourne not over-much for they shall rise againe. I would not have you ignorant, brethren, concerning those that bee asleepe, that you should mourne as they that have no hope. Where the Holy Ghost tels us, that the dead in Christ, doe not dye properly, but lay them downe to take a sweet sleepe, after their long and tedious labours and troubles in this world: and afterwards they must rise againe to life, to happinesse, to liberty, to glory, and salvation. Wherefore then should wee mourne so exceedingly

1 Thes. 5.  
13.



sively, and weepe and lament at the death of our friends, seeing they doe not perish, they are not cast away? Oh no, their soules are presently in joy and their wearied bodies are at rest in the Grave, as in a bed of downe, to take a sweet sleepe untill the day of judgement, and then they shall rise to glory. And whether this separation shall be a voyce, by a secret guiltinesse of our owne consciences. it is all one; for all must arise & come to this judgement: The Angells they shall obey his voyce, they shall bee his Reapers at this great day of Haruest. & they shall make a separation at his word; for by the power and Omnipotency of Christ shall this separation bee. Therefore let us endeavour to dye to sin, before we dye to nature; and let us strive to bury it, before it bury us: For sin brings onely accusation and shame in this life, and utter perdition in the life to come. Therefore, O Lord let my eyes bee as a wel-spring every morning to shed forth teares of true repentance for my iniquities.



*And they were judged every man according to his workes.*

**N**ow mark I pray you, how the Holy Ghost repeats this point againe and againe, he beates often upon it; he said before. *The Bookes are opened, and the dead are judged according to those things written in the Bookes.* And now againe hee saith, *they were judged every man according to his workes.* What should bee the cause why the Holy Ghost so often repeats this point and beates so upon it againe and againe? I answer, the cause is in us, because wee are hardly brought to beleeve this point; hardly perswaded of so necessary a matter : for hardly one of a thousand beleeveth this that he shall be judged according to his workes. Oh it is a hard matter to perswade men and women of this, that they must give an account of their workes. Tell the wicked sinner of his ungodly wayes, of his pro-

prophanenesse, contempt of Gods Word &c. And what doe they say? doe they quake and tremble? doe their hearts and soules even earne in them? Oh no, no; they flatter themselves with this conceite, *God is mercifull*; or say, God forgive mee, I thought not of it, I am urged to it: And thus they make the mercies of GOD a pack-horse for all their abominations: and thus it is in the vile heart of man, to thinke hee shall never come to account for his sinnes, that hee shall never bee called to a reckoning for them, and receive his reward *according to his workes, whether they bee good or evill.*

How needfull is it then for all men that are so blinded with ignorance, and so deluded by the Divell and their owne imaginations, to pray unto the Lord for the assistance of his holy Spirit, to guide them in all their waies, and to mollifie their hard and obdurate hearts, that they may bee sensible of their wicked actions; acknowledging with the true penitent

finer the wrath and judgements of  
God due unto them for every sinne:  
and to render all possible thanks for  
the preservation of their lives from  
day to day. so shall they with a quiet  
conscience bee comforted in this life.  
and end their daies with assurance of  
a joyfull Resurrection in the life to  
come.

*The end of the Third  
Sermon.*

The



## The Great Affize.

The Fourth and last Sermon,  
treating of Death and Hell; and also  
of the joyes of Heaven.

Revel. 20. Verse 14, 15.

14. *And death and hell were cast into  
the Lake of fire; this is the second death*

15. *And whosoever was not found writ-  
ten in the Booke of Life, was cast into  
the lake of fire.*

**I**N the handling of this weighty  
point of Religion; the second  
comming of Christ to Judge-  
ment: we have learned from the mouth  
of God: first. what manner of person  
the Judge shall be; namely, that he shall  
come like a mighty Prince, with great  
Power, Majesty, and Glory, with an in-  
numerable



numerable company of Arch-angels, and Angels, with *all* the Hoast of Heaven, there is the number of them that shall appeare at the last day; even *all*, and leave Heaven empty, as it were of Angels: for at this sentence the whole Trinity will be present; so that there will be no need of Angels in Heaven to doe any Office to waite upon God, or to the Holy Ghost, while this sentence is past, unto the great comfort of all his poore members, and to the terrour and amazement of all his enemies.

Secondly, wee have scene who shall be judged: *Both great and small.*

Thirdly, the manner how judgement shall proceede; namely, *by the written Records, which are the bookes of mens consciences.*

4  
Circum-  
stance is  
the execu-  
tion of  
this judg-  
ment.

And now in the last place wee are to come unto the execution of judgement upon the wicked Reprobates and ungodly, in these two last veries; for when judgement is pronounced according unto their workes; when Christ Jesus, which is the second person in the sacred Trinity, shall say unto them, *Depart from*

from me ye wicked into hell fire, there to remaine for ever with the devill and his Angells, &c. Then immediatly the execution of this sentence shall follow: for saith St. Iohn here, *And death and hell were cast into the lake of fire; that is the second death.*

First, we are to enquire and seeke the true meaning of the text, because every word may move a question. For,

First, what is death, that he should be cast into *Hell-fire*? Is *Death* any creature? Is *Death* subject unto paine and torment? sure no: death is no body, it hath no sence nor feeling; *Death* is no creature, but onely the deprivation of Life. Againe what a strange speech is this, that *Death should be cast into hell*, how can this be?

Quest. 1

Secondly what is meant by the *Lake of fire*? Is hell a water or fire, like to our fire?

Quest. 2

And lastly, we are to consider what is meant by the second death, into which all reprobates must be cast without recovery.

Quest. 3

First, hereby *Death & Hell* is meant;

no

What is  
meant by  
death and  
Hell.

not death it selfe, or hell it selfe, but the  
heires of death and hell; that is, all the  
reprobates that shal be cast into hel-fire  
and there abide for evermore. Thus  
then you see what is here meant by  
death and hell; namely the heirs of death  
and fire-brands of Hell; all reprobates.  
all stiffe-necked *Pharaohs*, all bloody  
*Cains*, all covetous *Naballs*, all treache-  
rous and betraying *Judas*es, all impeni-  
tent sinners, that live & dye in their sins  
*All these shall bee cast into the Lake of  
fire.*

*Use I.*

Shews the  
miserie of  
such as  
dye in  
their sins

Seeing the holy Ghost gives theseti-  
tles and names unto all wicked and un-  
godly sinners, even *Death and Hell*.  
Surely this shews the wonderfull misery  
and the cursed estate of all those that live  
and dye in their sins without repentance.  
Alas it is so wofull and damnable, that  
they bee even called *Death and Hell* it  
selfe.

Oh then let all sinners, that live and  
delight in sin, take heed unto themselves.  
You do behold the wofull misery of all  
impenitent sinners: Namely, that they  
are no better than the vessels of wrath

the heires of eternal death, & fire-brands of hell for evermore. Oh that all sinners could fore-thinke of this wofull misery that hangs over their sinfull heads. What a strange kinde of speeche is this? and of what force? when God calleth such reprobates, even death and hell it selfe. Ah poore wretches; ah miserable and wofull creatures, which are but death and hell it selfe! Oh would that the drunkard, the swearer, the prophaner of the Lords day, the adulterer, &c. could apply this to heart: that howsoever they see not their misery, nor the wofull estate wherein they live, but cheare themselves in their sinfull wayes, yet they no better then the heires of vengeance, and wrath of God; nay indeed, very Death and hell it selfe; and one day the viois of Gods wrath wil be powred upon them.

*Note.*

True it is, that many wicked men do as the people did in *Esayah* his time; though they lived in horrible sins, Yet they made a league with death, and were, at an agreement with the grave; They had taken a Lease of death and hell: as the rich man; which said to his soule,  
*Soule*

*Esay 28.  
11.*

*Soule take thine ease, for thou hast goods and riches laid up for many years, and so live in sin by licence, without any punishment, but the Lord tels them, he will break their covenants and disannull their agreements. And although they have lived a long time in sinne, yet in the end death will knock at their doores, and he will lay hold upon them, and they must pay full deare for their long lease, even the losse both of body and soule for ever.*

And is not this the daily practise of most men and women at this day? Do they not even make a covenant with death? and do they not labour to bee at an agreement with hell? men live in swearing, lying, drunkenness, &c. and yet they think they shall never dye, they do imagine they shall escape for all their sins. But (poore soules) let them well know, *that death and hel wil seize upon them.* Nay, if they live and dye in their sins without repentance, let them know that they be no better than *Death and Hell it selfe, and they must be cast into the Lake of fire.*

*Vse 2.*

Here we may behold what a horrible and



and cursed thing sinne is in the sight of God ; for sin maketh men become guilty of eternall death , and fire-brands of Hel: As we see when a Traytor is executed for treason, his sonne smarteth for his offence : Even so sin, which is Treason against the Majesty of God, when we have brought it forth , it bringeth us to death and hell : For death and hell is the reward of sin.

Shewes  
the horri-  
ble nature  
of sinne.

*And death and hell were cast into the Lake of fire.* Would you know what shall become of the prophane wretches of the world ? or what shall become of the blasphemers ? would you know what shall become of the adulterer, drunkard, Idolater, swearer, &c ? Saint *John* saith here in plain termes, *They shall bee cast into the Lake of fire.* Thus was the rich Glutton, *Luke 16.* for his excesse, drunkenness and want of pittie, &c. cast into this woofull lake of fire : And thus shall all impenitent sinners one day be cast into this terrible and woofull lake of fire.

Now if a blasphemer, or an adulterer &c. should have but this punishment, to hold one of his fingers in the flaine of a candle

Luk. 16.

a candle one quarter of an houre, how could he endure it? but if a man should be roasted alive upon a gridiron, or boyled in a Cauldron or moulten Lead, what misery were this? whose heart would not quake and melt to thinke of it? Oh, these are nothing in comparison of those most extreame and endlesse torments in this lake offire, when both body and soule shall burne and boyle, and as it were frye, and yet never be consumed in those scorching flames, which cannot be quenched. All men almost are afraid to commit treason, because Traytors are so grievously punished; they are drawne, hanged, and quartered. But alas, men are not afraid to commit treason against the King of heaven, though they must be cast into a Lake of fire for evermore. Men are afraid to offend a Prince for feare of death: and yet our Saviour bids us, *Not feare them that can kill the body, and can doe no more: but to feare him that can cast both body and soule into hell fire.*

Math. 10

And yet we may see, that men and women be more afraid to offend man, then

than God, that can cast both body and soule into Hell for ever.

If wee should behold a little child fall into the fire, and heare it cry pittifully, and the very bowells should bee burnt out, oh how would it grieve us, & make our very hearts bleed within us : How much more then should it grieve us for to see, not a child, but even our owne bodies and soules cast away for ever by sinne, *into the Lake of fire, that cannot be quenched*? If a man should come amongst us and cry fire, fire, thy house is all of a flaming fire, thy Corne, and thy Cattell, thy Wife, and Children, and all that thou hast were consumed by fire : Oh how would this astonish us! it would make the very haire to stand upright upon our heads, and teares to gush out of our eyes. Behold then, and see the spirit of God cries out fire, fire, even the dreadfull fire of Hell gaping ready to devoure, not thy House, thy Corne, or thy Cattell, but thy poore soule and that for evermore. O then how should this breake our hard and flinty hearts asunder and make our hearts to bleed, if we

N

have

*Note.*

have any spark of grace, any care of our soules that they may not bee tormented in this Lake of fire for ever.

I will leave the further handling of this point untill I come unto the next Verse : where the Holy Ghost saith againe, the better to make it sinke into our hard hearts, *That whosoever is not found written in the Booke of Life, shall be cast into this Lake of fire.*

Now by *Fire* in this place wee must not conceive a materiall fire, like unto ours: But the Holy Ghost meaneth here even the *second death* : That is, *not of the body onely, but of eternall Death and Damnation both of body and soule for evermore.* This is the second death, and by this wee may plainly see there is a double death; *there is the first death and then the second death.*

A double death.

Death is a curse to the wicked.

The first death is the separation of soule from the body, and this is common unto all : the Children of God doe dye this death as well as the wicked yet there is some difference : for death is no curse to the Children of God, because Christs death hath taken away the sting

of death, it can neither dismay nor hurt them. No, it is just as a doore to let our soules into the Kingdome of Heaven. But the second they never taste of : No Child of God needes to feare the second death : *For there is no condemnation to them that are in Christ Iesus.* Now, as the first death is onely a separation of the soule from the body; so the second death is a *totall* and also a *finall* separation both of soule and body from God for evermore. And this second death doth stand principally in these three points.

Ableasing  
to the  
godly.

Rom. 8 1.

Wherein  
thesecond  
deathcon-  
sisteth.

First, that all the wicked and ungodly sinners that lye and dye in their sins, shall bee severed from the glorious and blessed presence of the Lord for ever, which shall bee punished with everlasting perdition from the presence of the Lord, and from the glory of his power.

I.

2 *Thef.* 1. 9. Oh what a woetull death is this, to be plucked and haled from the blessed & comfortable presence of God : Whereas our Saviour Christ saith, *Mat.* 5. 8. *That our happinesse, and all the joy of Gods children, shall stand in the beholding of God, and being in his pre-*

N 2

sence



sence for evermore. Then what misery and what wo will this be unto the wicked, to be cast out of the glorious presence of the Lord for ever, seeing hee alone is the fountain of life and happines.

2.

Secondly, the second death stands in this, that wicked men and women shall not onely be severed in body and soule from the blessed and glorious presence of the Almighty for ever, but they shall be cast into the Lake of fire, and have all their abode with the Devells. and all the damned spirits in *Hell*, where there is no joy nor comfort, nor ease; but weeping & wayling and gnashing of teeth. If a man should be cast into a deepe and darksome Dungeon full of Toads and Serpents, what comfort I pray could he have, but to wish for death? This is the death that all inpenitent sinners must dye: they must be cast out of the sweet and comfortable presence of the Lord Jesus Christ, and be throwne headlong into that terrible Lake of fire and Brimstone, there to bee tormented for evermore.

Mt. 25. 4

3.

Thirdly, then the third thing where

this second death doth consist; is, that all reprobates shall be punished with everlasting perdition; they shall bee tormented in body and soule with unspeakable torments, *the wrath and vengeance of God shall seize upon them*, and feede on them, as fire doth on Pitch or Brimston; where they shall bee ever burning and boyling, and yet never consumed; ever in paine and torment, and never have ease. And to shew the wonderfull torment of Heil, of this second death, our

Mar. 13.  
24.

Saviour compareth it unto a Furnace of fire: Now what a woefull torment is it to be cast into a Furnace of fire, and to lye many thousand yeares therein? this is a torment that cannot bee expressed.

Againe he saith, *That their worme shall not dye, and their fire shall not bee quen-*

Esay 66.  
24.

*ched.* Now what might a man doe, if he should have a worme alwaies crawling in his belly gnawing at his heart? This is the state of all wicked men and women; they shall alwaies have a worme, even grief & anguish of heart ever gnawing at their hearts, and biting at their Consciences; and this worme shall ne-

The misery of the damned  
afflicteth  
eternally.

death set  
forth.

ver dye, nor kill them, but be ever gnawing and wounding them. And this condition of the damned in Hell is miserable in three respects.

First, in regard of the degrees of it.

Secondly, in regard of the place.

And thirdly, in regard of the perpetuity thereof.

The first appears in the losse of the blessed Communication with God the Father, Son, and Holy Ghost, *in whose presence is life, and at whose right hand there is pleasure for evermore.* And thus shall the wicked bee punished at that day, *with everlasting perdition from the presence of the Lord.*

1 Thes. 1. 9

A second degree of their misery consists in the society they shall have forever with the Devill and his Angels, according to that of our Saviour. *Depart from me yee cursed into everlasting fire prepared for the Devill and his Angels.*

Mat. 25.  
41.

A punishment which we may ghesse at is intollerable, to burne, and not to consume; to live and have no end, it includes all woe and crosses whatsoever: Cursed of Christ himselfe, cursed of the Angels  
where

whose curse will alwaies be, and that is in their consciences: Cursed shal they be likewise of the Devills themselves, whose curse shall bee alwaies in tormenting them; never have rest, never have ease; perpetually howling and crying, which is their musicke; their joy, nothing but cursing and blasphemy.

But especially in respect of that hor-  
rour, torment, and paine that shall seize  
upon the bodies and soules of all wicked  
and ungodly men. at the last day, which  
shall be such as shall make them cry out  
unto the Rocks and Mountaines to fall  
upon them and to cover them when there  
shall be tribulation, anguish and wrath  
upon every man that doth evill.

Rom 3. 8.  
9.

Secondly, the place shall adde like-  
wise to their misery, and that it is in hell,  
the proper place of the damned after  
death: This in the Scripture is called  
Hell, the bottomlesse Gulfe, utter dark-  
nesse the fearefull Tophet, the Dungeon  
of dispaire, the burning Lake, the hollow  
Cave and Chaos of all confusion; the  
grave of perdition, whose furnace is al-  
waies burning, whose fire is made by

Gods wrath, and his power upholdeth it, and it is blowne with the bellows of his indignation, it is unquenchable, and prepared for the Devil and his Angels. And therefore Christ bids them, *Cursed into everlasting fire &c.* and all to shew the miserable condition of those that are there.

Rev. 14.  
11.

And last of all, the eternity of the punishment that the damned shall suffer there, adds not a little to the misery of the wicked that they shall suffer, and endure the heate and burthen of Gods wrath for ever : It shall never have an end, it shall bee without all hope of intermission : for so saith St. John, *The smoake of their torment shall ascend vermore and they shall have no rest day nor night.* What a punishment will this be, let all men and women consider. First, it is the losse of Almighty God, and of his glorious and most blessed presence, which the Saints and Angels alwaies enjoy ; which is his love, his mercy, his bounty, his beauty, his gracious aspect, and all his eternall Attributes: the losse of Heaven, which is unspeakable



past the thoughts of man; the losse of the society of all the holy Martyrs, Angels, and Arch-angels, the glory, riches, and treasures for ever, and never to have an end. So then you see by this which hath bin spoken what this second death is, and also where it doth consist.

Now all the question will bee, who shall be cast into this Lake of fire who are they that shall dye this second death, which is such a miserable and woefull death? For there is no man or woman that liveth, I think, but they suppose that they shall escape this death, they hope they shall bee saved, and to escape this flaming fire and by that hope they defer their repentance till their old age, till they have no other imployment. And therefore now you shall see who they be that shall bee cast into it: Looke, there are some marked out unto us, *Rev. 21. 8.* *The fearefull and unbelievers, and abominable, and murderers, and whoremongers, and sorcerers, and liars, &c. shall have their part in the Lake that burneth with fire and brimstone which is the second death.* So then the holy Ghost

Who they be that shall partake of the second death.  
*1 Cor. 6. 1.*

releth

telleth us. that all impenitent sinners shall be damned, and be cast into this Lake of fire, which is the second death; for after this there is no repentance, no recovery: there will be a great gulf, as *Abraham* told *Dives*, betweene the godly and ungodly; the godly see and behold the ungodly in Hell, as *Lazarus* did *Dives* in Hell torments.

Then what a strange thing is this? The Holy Ghost telleth us who shall be damned, and cast into the Lake of fire, all impenitent sinners; the blasphemers, the drunkard, &c. and yet no man (almost) will beleeve this. Well, the Spirit of God cannot lye: He saith, *that all the wicked and ungodly sinners shall bee cast into the Lake of fire, which is the second death.* Now tell never so wicked a wretch of his sins, as his swearing, &c. and what will hee say? Tush, *God is mercifull, I hope I shall be saved*: Is not this, I pray, to give the Holy Ghost the lye? Tell the Drunkard, or the prophaner of the Lords day, that they must one day give an accompt of this their ill language, and rude behaviour, or that they shall

shall be damned; do they beleeve this? Oh no no; for if they did beleeve it, how durst they be so bold to live in sin? Well, howsoever these vile wretches say, they hope to bee saved as well as the best of them all; yet know, this is the Truth of God; the Holy Ghost telleth us plainly, *That all unbelievers, and thieves, and murderers, &c. shall bee cast into the Lake of fire and brimstone, which is the second death.*

But unto you, whose hearts doe tremble for feare of these things, whose soules doe melt for feare of this same second death: if you would know how to escape this terrible Lake of fire, and how to avoyd this second death, which is the eternall damnation and torment both of body and soule, you shall see how the Spirit of God doth not onely shew you how to escape Hell, but to come to Heaven; not onely to avoyd damnation in this Lake of fire, but to obtaine Salvation and joy in the blessed and glorious presence of God for evermore. Now see what the Holy Ghost doth teacheth in the sixt Verse of this Chapter.

*Blessed*

Such as  
have part  
in the first  
Resurre  
ction, shall  
escape the  
second  
death.

*Blessed and holy is he, that hath his part in the first Resurrection, for on such the second death shall have no power; but they shall be the Priests of God, and of Christ, and shall reign with him a thousand years that is. for evermore.*

So then would you know what manner of men and women shall escape this second death, and eternall damnation in this lake of hell fire? why the holy Ghost saith, they, and none but they, that have their parts in the first Resurrection. So it is manifest in these words, that there be two Resurrections. and also a double death: the children of God have a double resurrection. and one death: but all wicked and ungodly sinners have one Resurrection, and a double death. So then let us see what is meant by this first Resurrection. namely. our rising out of the grave of sin, to newnesse of life: this is the first R-surrection. *You that were dead in trespasses and sins hath he quickened. And we are buried with Christ in Baptisme, that like as he rose again to the glory of his father, even so we should walk in newnesse of life.*

Eph. 2. 1.

Rom 6. 4.

So then, would you know whether you shall escape eternall fire in hel, even this second death? then look unto your own soules; are they dead to all your old sins, and new sins? Are you quickned in the inner man? Do you hate sin as well when it is committed by your selfe, as by others? Doe you labour to mortifie and keepe under the workes of the flesh, and walke in all holy duties of obedience, both to God and man? Remember what is said, *There is no condemnation to them that are in Christ which walke not after the flesh, but after the Spirit.*

*Blessed and holy are they that have part in the first resurrection:* where hee shews that none shall be blessed, none shall have part in the first Resurrection, and be freed from the second death, but such as be sanctified, to live a godly life, that are partakers of the first resurrection. And therefore if you desire to be blessed, and to escape the second death, which is everlasting damnation both of body and soule, then labour here to live a godly life; for these two, *Justification*  
and



*Use*  
Comfort  
to the  
godly.

and *Sanctification*, cannot be severed.

. And this is a very great comfort to all the true members of Christ, that do repent, and leave their sins, and doe strive to conquer their unruly passions bearing what wicked men lay upon them patiently & strive to live a godly life, though they be in misery, in poverty, in want, and in the end dye the first death of the body, yet they shall bee freed from the second death, that is, from eternall death, the gates of Hell shall not prevail against them. And therefore as you love your soules, as you desire to be blessed and to escape eternall damnation, which is the second death: Labour (I say) to have a part in the first Resurrection, to dye unto sin before we dye unto Nature, and live in newnesse of life.

But as for wicked and ungodly sinners, that live in sin, delight in sin, that have no part in the first Resurrection: their case is wooll. they bee subject to the second, that is, eternall death and damnation: *For if ye live after the flesh, ye shall also dye.*

Rom. 8.

And therefore deceive not your selves

as

as many do, which thinke if they come to Church, heare the Word, receive the Sacraments, all is well, they hope God will be mercifull to them, and hope they shall not be damned. Well, mark what I say, thou mayst come to Church duly, thou maist heare the Word of God as long as thou livest, thou maist receive the Sacrament as often as thou wilt, but if thou hast not thy part in the first Resurrection, that is, unlesse thou live a Godly life, unlesse thou mortifie thy filthy finnes, and ungodly desires; unlesse thou become a new creature, surely thy estate is lamentable, and thy part is in the Lake of fire and brimstone, which is the second death. And therefore let no man deceive himselfe, to thinke, because he heares the Word, professeth the Gospel, receives the Sacrament, that therefore he is well enough: No. No, though thou heare never so much, if thou live in sin in swearing, drunkenesse, &c. thy estate is as wofull as before, because thou art not freed from the second death.

*Note.*

And marke this difference; the children of God have two resurrections and  
one

one death : they rise from sin in this life unto *a newnesse and holinesse of life*; and they rise at the last day unto eternall life in Heaven. and therefore truly blessed. But gracelesse and godlesse sinners have two deaths, and but one resurrection : they dye in sin here, they are dead in sin, and delight in sin here, and so they dye the first death of the body : & eternall death, *the second death of body and soule in hel.* And as they never had part in the first Resurrection : so the second Resurrection is only to judgement, to death : nor is that all, to dye, and to goe Hell : for they shall bee in a Sea of miseries, and in an Ocean of calamities; fire continually flaming about them, and yet not wasted, nor they consumed : then the worme of their consciences, which they never felt in their former life, shall bite and gnaw within them : rage and madnesse, and wrathfull indignation be among them, when they shall looke up, and behold the Angels, and Saints triumphing and rejoycing ; what a terrour will this be to them, to behold nothing about them but fearefull blacke

divels

Divels to affright them, brimstone and hot burning coales under their feet, the revenging hand of God over them, and his Angels powring forth the viols of his wrath and indignation upon them, never ceasing, no intermision, for their torments shall bee both comfortlesse and endlesse: they shall be alwaies dying, yet never dead; they shall be alwaies in the flame, and yet not have any hope to be consumed. Their meate shall be griping hunger, and famine intollerable; their drinke shall bee Lakes of fire and brimstone; their pleasure shall be howling & roaring of foule deformed fiends, accompanied with Divells, barbarously and cruelly handled. Thus Heaven they have lost, which cannot now bee purchased: Hell they have received, and the place must needs be endured; and looke how many sins and offences they have committed, and run on Gods score, which their owne consciences can testifie, so many kinds of tortures and punishments are severally provided for them in Hell: O how many causes of weeping and dolefull crying shall those miserable  
O wretches

wretches then endure? They shall howle and weep because they cannot be heard, nor yet appeale from Gods dreadfull judgements : They shall weepe and lament because their pleasures which they enjoyed in their life-time, have bin the onely cause which hath brought them to all these woes and sorrowes : They shall weepe and howle and cry, and no man pittie them ; and shall weepe with bitter teares , because they shall know their miseries are past all recovery , and their repentance too late : Then they will begin to curse their Birth-day, and their Parents which brought them up, and the paps which gave them suck, shall they ban & curse; and the place and daye that gave them their first breath : & will cry, woe, woe, that ever I was borne to neglect Gods Commandements, and to breake his Lawes, and neglect his Ministers and holy Word, running after my owne invention, and thus have I justly deserved Hell fire for evermore.

And therefore if you would live when you be dead you must dye to sin while you be alive : Onely the penitent sinner shall live for ever in eternall life ; onely



those which dye to sin, shal escape the second death. But the impenitent, that lives and delights in sin here, shall dye for his sins eternally; nay, he shall never taste of the life to come: but as he would not labour to have his part in the *first resurrection*, so he shall be sure to have his portion in the *second death*; which is so fearefull a thing, that it might make even the flinty heart to breake in pieces, to lye in fire burning for ever, without any ease or end, and never to consume, nor waste away: Oh then let us looke unto it, and labour to have our part and portion in the *first resurrection* and then shall the second death doe us no harme; but wee shall live in joy and happinesse for ever in Heaven with the Almighty, and all the Angels and Arch-angels and holy Saints shall be our companions for ever, and without end.

15. *And whosoever was not found written in the Booke of Life, was cast into the Lake of fire.*



HE former Verse did shew to us the execution of the last judgement upon all wicked and un-

godly sinners, and of that we spake the last time. Now in this verse wee may observe the different estate of the children of God, and of the wicked: for as there be but two sorts of men good and bad *Elect* and *Reprobate*, *penitent* and *impenitent*, the children of God, and the limbes of Sathan: So there be but two places, *Heaven* and *Hell*, *joy* and *paine*, the *right hand* and *left*: And the reward shall be according, either *bl ssed* or *cur sed*; for so *St. Iohn* saith here, *The Elect shall have eternall life: but they that be reprobates, shall bee cast into the Lake of fire.*

First concerning the *Elect*, and those that bee chosen in the Lord *Iesus*, and whose names be written in *Heaven*: As their lives doe differ from the wicked & ungodly, so their estate after this life is far different for they shall be blessed and happy for ever. And if you doe aske, what is the blessednesse that all the *Elect* shall have? I answer with *Paul*, *The eye of man never saw it, nor ever entred into the heart of man to conceive the burdeneth part of this happinesse: Yet we may* out

out of the Word of God gather some reli-  
lish of it. as it is described unto us.

And first and foremost this blessed e-  
state of the godly at the last day, stands  
in this, that God shall be all in all unto  
us: What good thing soever the heart of  
man can wish or desire, that will God be  
unto us. If thou desire wealth, God will  
be it unto thee : if honour or pleasure,  
Almighty God will be all in all unto us:  
nay, every child of God shall have, as it  
were a Kingdome. *Come yee blessed. &c.*

Secondly, in the Kingdome of Heaven  
there shall be no manner of want; for we  
shall be freed from all sin and all defects  
in body and soule shall bee supplied :  
And although wee see God now but in  
part, yet then we shall behold him face  
to face, unto our eternall comfort; not as  
in a glasse darkely ; but see and behold  
him even as we are seene, & beheld per-  
fectly : and Iesus Christ, the Lamb of  
God, which hath bin our Advocate; and  
the Vision of the Holy Ghost not like a  
Dove hovering, but perfectly & directly;  
*and we shall then for evermore live in his  
blessed presence, and range with him for  
ever.*

O 3

Third-

1.  
Wherein  
mans hap-  
pinesse in  
death con-  
sists.

1 Cor. 15.  
28.

Mat 25.

2.  
Rev. 21.

1 Cor. 13.  
18.

Ioh. 17.3.

Rev. 21.

Ps. 7.15.

Rev 22.3.

3.  
phil. 2. 24

Thirdly then all the Elect shall be like unto Christ Jesus: so saith *Paul*, *He shall change our vile bodies. & make them like unto his glorious body.* Christ was most holy, pure, incorruptible, and glorious: even so shall we be; we shall be for ever freed from sin, Sathan, Death, Hell, and the Grave. And at the point of Death let us intreat the Lord, that hee would be a Fountaine of ever-living Water to be-sprinkle our soules and hearts, for his Sons sake Christ Jesus.

4.  
Psal 16.  
11.

Fourthly, in Heaven wee shall reape endlesse joy, and eternall happinesse; and shall delight in praising of God for ever; so as wee shall keepe a perpetuall Sabbath and joy in the service of God forever. Oh it is a great happinesse to bee in the presence of God, for there is glory and honour, and true content indeed: where we shall have joy without sorrow, a day without night; no valley of teares, but a *Syon of glory*, and endlesse comfort. And this shall be done unto all which feare God, and whose names shall be found written in the booke of Life.

Vse

Oh then, cursed be these men and women

men, which thinke and say, It is in vaine  
to serve the Lord : or as *Pharaoh* said, *Mal 3 14.*  
*Who is the Lord that I should feare him?*

Oh no, then men shall know it is not in  
vaine to serve the Lord: for if we will not  
be carefull to keepe a good conscience,  
and serve God aright, and so goe to  
Heaven by example; we then must ex-  
pect to goe to Hell with the wicked for  
company: may, God will put a difference  
betweene them that serve him, and serve  
him not. And this should encourage all  
men to labour to abound in holy duties,  
seeing God will reward even the least  
worke of faith.

If thou give but a cup of cold water in  
the Name of Christ, verily thou shalt not  
lose thy reward. Though our workes  
cannot any way merit, yet hee will in  
mercy, for his Sonne Christs sake, thus  
crown the good workes of his children.

And seeing a few shall be saved, O let  
us labour to be of that little flocke, let us  
above all things seeke this Kingdome of  
God. If thou obtaine this, thou art hap-  
py and blessed, although thou lose all  
the world besides : And if thou lose it,



thou art miserable and wretched though  
 thou win the whole world. O then what  
 mad men are we, if we doe never seek for  
 this or dreame of Heaven, untill we have  
 one foote in the Grave, or in Hell ; Let  
 us not then think to gaine a Kingdome  
 so easily ; we cannot goe to Heaven on  
 beds of Downe, but we must strive to en-  
 ter therein ; not easily, wee must take  
 paines, for what is got without ? And as  
 life is sweet, joy, riches, honour, and plea-  
 sure are sweet: So to have for ever with-  
 out feare of losing, this is a blessed thing,  
 for so it is with them that be in possession  
 of this Kingdome ; they shall be out of  
 all feare to lose it, and shall reigne with  
 Christ for evermore.

Thus ( in some sort ) you may con-  
 ceive the blessed and most happy estate  
 of all the Elect and faithfull children of  
 the Almighty, which ought to stir us to  
 repent, and turne to God, while wee  
 have time and space.

But what shall become of the rest, the  
 ungodly sinners ? of them whose names  
 be not written in the Booke of Life ? Al-  
 las poore wretches, distressed soules ! re-  
 grieve

grieves me to thinke of them, it would make a mans heart for to melt, to thinke on their most woefull misery : And I quake to speake, or thinke what shall become of them after this life. The holy Ghost saith here, *They shall be cast into the Lake of fire*: what then shall become of the swearer, drunkard. &c. *They shall be cast into the Lake of fire.* And so saith Christ, *Goe yee cursed into everlasting fire, &c.* This is their end, and this is their portion for evermore. Ah miserable wretch, ah vile creature, ah miserable sinner, it had bin far better for them they had never bin borne, or had bin rather Toads or Serpents than men. For besides this, that they shall be cast out of the glorious and comfortable preience of Almighty God & his holy Angels, *They shall be cast into the lake of fire for ever.*

Math. 25.

Concerning which Lake of fire, into which all impennient and hard-hearted sinners shall be cast for ever, I have already described unto you and for a conclusion, to put you still in mind of this Lake, this Hell, this Tophet, this place of tormens, which will never have end ; I will

will set downe in three speciall points  
and that briefly.

First the extreimity of it.

Then secondly the perpetuity of it.

And thirdly. that it is remedlesse.

All which well considered me thinkes  
it should make the flinty hearts of sin-  
ners to melt. and to breake in pieces for  
feare they doe come into this place of  
torment. into this Lake of fire.

And seeing the Spirit of God doth re-  
peate it againe and againe, that all repro-  
bate sinners shall bee cast into the Lake  
of fire. it is to shew, that men doe little  
consider of that, they doe not tremble at  
it; & therefore he beates upon it, to teach  
us, that it is a speciall point to be thought  
on, to mollifie our hard hearts.

1.  
The ex-  
treimity  
of it.

Rev. 21. 8.

And first concerning this same Lake  
of fire : in that it is named here *A Lake  
of fire*, this noteth to us the extreimity  
of the torment, that it is a place of end-  
lesse woe and unspeakable paine. The  
Scripture affords it sundry names. to set  
forth the unspeakable torments thereof.  
*All wicked and impenitent sinners shall  
be cast into the Lake of fire.* For of all  
torments

torments, none is so extreame as fire. And Christ saith, *There shall bee weeping, wayling, &c.* and it shall bee most hot and yet most cold, which shews the strangenesse of this fire. &c. Againe, *Their worme shall never dye, Marke 9. 44.* That worme that shall gnaw their consciences, even the torment of their consciences. Oh what a woefull thing is this, for any man or woman to have a worme continually to gnaw their bowels within, never to let them alone, or to give them any rest! Such shall the misery be of the wicked. Againe, *Tophet is prepared for the King, he cannot escape, and it is deepe and large, and the burning thereof is fire and much wood, and the breath of the Lord as a River of brimstone shall kindle it. Esa. 20. 33.* So as the wrath of the Lord shall be as bellowes to blow it, and as a River of brimstone to maintaine it. By this you may a little conceive the extremity of this woefull Lake of Hel-fire. But if I had the tongue of men and Angels, I could never expresse it to the full. For as the joyes of Heaven bee unspeakable, so the

Luke 13.  
28.

the torments of Hell cannot be expressed, at what time the full wrath of God shall feede upon the Reprobates, both body and soule, and shall feede upon them for evermore.

Now to the end you might the better conceive the extreimity of it, you must know, that the torments of Hell be universall, even in all the parts of the body, and faculties of the soule at once: the minde, the will, the conscience, the affection the head, the heart &c. all at once shall be tormented. The paines in this life are for the most part particularly in some part of the body; but in this fire the sinner shall bee tormented in all parts at once; and yet wee may see, that some paines there be, as in the *Convulsion*, or the *Stone &c.* which men would not willingly have for a whole world. Alas, what a woefull thing will this be, to be tormented, even in all and every particular member so extreainely? Let one example serve in this point: The rich Glutton cries out, *Ols I am tormentes in this flame!* Luke 16. The torment & heate was so great, that he would have given



given even a whole world, if he had bin Master of it, for so much water as would have stucke upon his finger, to have cooled his flaming tongue. Thus you see, that this fire is most extreame and woefull, and yet men will not believe it, they feare it not.

But let every one thinke on the most woefull and extreame paine of this Lake of fire, let us make that use which our Saviour teacheth us, *If thy right hand* Mat. 6.  
*or foot, that is. any thing never so sweet,*  
*or never so profitable, never so deare, or*  
*neare unto us, Let us cut them off, and*  
*cast them from us :* That is, let us forgoe,  
and forsake them all, for it is better to  
goe lame into Heaven, than rich into  
Hell: it is better to goe naked into Hea-  
ven, than in costly apparrell to Hell. O  
therefore let all carnall men, and all un-  
godly sinners, that live in pleasures, and  
in sin, know they shall pay full dearely  
for these things, even the losse of their  
owne Soules in Hell for ever.

Secondly, as the paines of hell be cate-  
leffe, and most extreame so they be end-  
leffe and perpetuall, no end of them for  
ever.

2  
The per-  
petuity of  
it.

evermore. So *Abraham* tells the rich Glutton, *You that be there, cannot come hither.* Luk. 16. And so saith St. *Iohn*, Revel. 21. *It is a Lake of fire & brimstone that burneth for ever.* So *Goe* ye cursed into everlasting fire. Mat. 25. 41 It can never be quenched, when as damned sinners shall lye therein many thousand yeares, yea, as there bee *Statues* in Heaven. and yet never to have an end. If a man should but once every thousand yeares, take one spoonfull of water out of the Sea, how many thousand yeares would be expired before he should have emptied the same. ?

Oh consider this you that forget God; consider this, you which contemne the Word of God, prophane the Lords Sabbath, that make no conscience at all of drunkennesse, but rather count it good fellowship, and will brag and boast of it. What a treasure of plagues the Lord hath reserved for the damned? Oh let us thinke often of this, that these same torments be both endlesse and easlesse. Oh what mad men and women, and what fooles we be, that wee will now enjoy the

the pleasures of sin for a season, and then to lye in torments for ever? What shall it benefit or profit us, to enjoy a little worldly pelfe, mony, Lands, or livings here, for to live in all pleasures and delights some sixty or eighty yeares, and then to bee tormented in Hell fire for evermore? and yet doe we see that such is the extreame folly and madnesse of many men, that they will have their penny-worths here, although they pay never so deare for them in the life that is to come.

Thirdly, these torments, as they bee endlessse and easelesse, so they be remedilessse. This we may behold of the rich Glutton in Hell, who would have given a world, if he had bin owner of it, and yet for all that could he not have it, it was then denyed him. For there is no ease nor remedy in Hell no Redemption after death, no Silver nor Gold, no wit nor policy, no appealing to another Judge; but hee must lye by it for evermore, even in this close prison untill hee hath payed the Debt and uttermost farthing. For if all the blessed Saints and  
Angels

3.  
Remedi-  
lesse.

Angels in the Kingdome of Heauen should fall downe at the feet of Christ, to beg but for one soule, it could doe him no good, Christ would deny them all, they must have the repulse.

Exhortation

Oh then consider this, this is it that ought to make all men for to quake, and all hearts to tremble, that in Hell is no ease, nor hope of redemption. This is that which makes the Divells and damned spirits to feare, and to tremble, and yet it cannot move flinty and itony-hearted sinners once to be affraid. O then I beseech you, let us thinke of these things now in these dayes of mercy; now is remedy to bee had, now wee may avoyd this woefull misery. now we may escape this fearefull torment & wrath to come.

If we will now repent, if we will now leave our sins, and beg pardon of Almighty God for them, we may escape: but after death there is no time of mercy, but onely judgement and torment, but fire and brimstone, and the wrath of God for evermore: And therefore now let us repent, let us bewaile our sinnes, while we have both time and breath to repent.

repent, and live as the servants of God, and not as the slaves of sin and Sathan any longer, and then the gates of Hell shall not prevaile against us, nor the second death triumph over us.

Our blessed Saviour telleth us, that the soule of the poore begger is more worth than many thousand worlds. And therefore the losse of a soule is greater then the losse of the whole world: *What benefit were it for a man to win the whole world, and presently to lose both life and soule.*

If a man would lose house, Land, wife, children, & all that he hath, yet it is nothing in comparision of his soule; that is a losse of all losses io bee severe from God, and from Christ, and to be in hell torments for ever, Oh then let us know what our soules bee worth, and what Christ paid for the ranfome of them and let us learne to prize them above the whole world. But alas, men cannot so esteeme of them: Oh no; men will for one penny with *Indas*, or an hours pleasure, hazard losse of soule and body for evermore. Ah poore soule, thou didst never yet know what thy soul is worth

P

Christ



Christ Iesus saith, it is more worth than all the world. Oh let us esteem of it and value it, and account all riches, pleasures, or profits as dung, so that our souls, our poore soules may be saved in the day of our Lord. For a conclusion to this purpose, let us remember the words of St. Peter, the world that then was, perished, overflowed with water. Again, St. Pe-

2 Pet. 3. 6. *ter, gives us here a good lesson and tells us, that the heaven and earth which are*

2 Pet. 3. 7. *now, are kept by the same word in store and reserved unto fire against the day of judgement: and of the destruction of ungodly men, ver. 9. The Lord is not slacke, but patient, ver. 10. Howbeit the day of the Lord will come as a thiefe in the night, in the which the heavens shall passe away with a noyse, and the Element shall melt with heate, and the Earth with the works therein, shall be burnt up.*

Seeing therefore that all these things must be dissolved, what manner of persons ought ye to bee in holy conversation and godlinesse, looking for, and hastning unto the coming of the day of God, by the which

which the heavens being on fire, shal be dissolved? but we looke for new heavens and a new Earth, according to his promise, wherein dwelleth Righteousnesse. Wherefore beloved, since yee looke for such things, be diligent, that ye may bae found of him in peace, without spot, and blamelesse. And suppose that the long suffering of the Lord is salvation.

1. Pet. 4. 7. Now the end of all things is at hand; be ye therefore sober, & watching in prayer.

Luke 21. 34. Take heed to your selves, lest at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, lest that day come on you unawares. For as a snare shal it come on all them that dwell on the face of the Earth. Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shal come to passe, and that yee may stand before the Son of man. For it is he that will say Arise ye dead, and come to judgement.

Now I have done with the Text, and have shewne you the way to get a good conscience, and the benefit of it, and

likewise the reward of an evill conscience ; which is, *the Lake that burneth with fire and br mstone for ever.* Now I will not leave you in horreur & dread in the conclusion of the Text , being the last words of it ; but I will comfort you with the description of heaven, and the joyes thereof, as St. *Paul* relates in the first Epistle of his to the *Corinthians*. 2 Chap. verse 9. *The things which eye hath not seene, neither care hath heard, neither came into mans heart, are, which God hath prepared for them that love him.*

If the holy Apostle St. *Paul* being taken up into Paradise, heard such words which cannot be spoken, and are not possible for a man to utter, as he testifieth of himself, 2 *Cor.* 12.3. How should I take upon me to shew you those joyes, which neither eye hath seene nor ear hath heard nor ever entred into the heart of man ?

Herein I know mens mindes will run upon needlesse curiosities , which is no part of my duty to satisfy : as also to shew you mine owne devices and imaginations, were a thing to set forth mine  
own

owne folly. But so far forth as mans reason may search, and there we must stay; for mans reason in spirituall affaires is altogether foolishnesse: may rather, so far forth as Gods Word doth instruct us, we may be desirous to learne; as also to bee content, although many things bee hid from us. Let it therefore be sufficient unto us, if we may but have a taste of those joyes, and that it pleaseth God in a measure to grant us some knowledge of them,

*Adam* being in the earthly Paradise, knew not all the secrets and commodities thereof: and how shall wee thinke to attaine to the full knowledge of heavenly Paradise? but seeing God doth grant us the understanding of these matters but after a sort, he doth it for our good; that seeing those joyes which we can conceive are surpassing excellent, and yet the heavenly joyes do surmount our conceits, by many degrees farther, wee might the more be drawne in love with God himselfe, who hath ordained such rare, unspeakable, incomprehensible, and endlesse excellencies for them that love him

him, and live in his obedience.

I will first shew you what a blessed life is, and what they enjoy in Heaven: A blessed life is the fruition of God himselfe, which is our chiefe good: the most plentifull Fountaine and treasure of all goodnesse, in whom all godly men that dye in a true and lively faith, and invocation on the Sonne of God, are raised from the dead, and delivered from all evill: and united to the Quire of Angels and Saints in Heaven; and there behold God the Father, Son, and Holy Ghost; not as in a glasse or Riddle or darkely, but face to face: even as I am seene, and live free from all calamities, miteries, diseases, labours, and griefes; and with ineffable joy and comfort celebrate Gods praise in all eternity. For the World is but a valley of teares, and this life is full of all sorts of miteries; but God in the life to come will wipe them all away and Death shall be swallowed up in victory; and he will take away the reproach of his people from off the earth. *Esay 24. 8. He will swallow up Death in victory, and the Lord God will*



wipe away teares from all faces : and the rebuke of his people shall hee take away from off the earth for the Lord hath spoken it. In so great felicity shall the righteous live for ever. and receive a Kingdome of glory • of which St. Paul saith. That we *must* through much tribulation enter into the Kingdome of Heaven: and of this Kingdome we are heires. and the sons of God the most High : For David affirms as much ; Thou, O God. hast made him to have Dominion over the workes of thy hands ; thou hast put all things under his feet. In Heaven wee shall be free from the contagion of sin. and assaults of the Divell and bee so secure that we shall feare none evil: for the Lord will rule us with his right hand, & defend us with his holy Anne. As also considering our owne great unworthinesse, we might with the Prophet David break forth into the praises of God, Psal. 144. 3. and say, Lord, what is man that thou hast such respect unto him, or the son of man, that thou so regardest him? Now as the Prophets doe stir up the peoples minds to serve and honour

Ag. 14 22

Psal. 6

God, by setting before them the temporall blessings of this life; and thereby giving them an earnest of greater blessings to come: so is the happy estate of everlasting life described unto us by such earthly comparisons, as our naturall capacity can conceive: that we beholding in mind and contemplation, those wonderfull joyes which wee can conceive may grow into admiration of those heavenly and incredible excellencies, which are altogether past our conceite, and far beyond our reach and understanding. For as spirituall blessings doe far surpass corporall blessings, so heavenly joyes doe far exceed all earthly glory: yea & their secretly secreted of another life, are so much hidden from flesh and blood that all the learning of the Wise men of the world can come nothing near them. That in this case they may truly say with the Astrologers of King *Nebuchadnezzar*, Dan. 2. *It is a rare thing and here is no other that can declare them but God himselfe, whose dwelling is not with flesh.*

But let us a little behold what flesh & blood hath set downe, concerning these  
joyes

joyes of Heaven. In the Turkish *Alcoran*, that is a booke which they use instead of a Bible, which Booke *Mahomet* their Prophet left unto them, as the learned have searched out, thus the joyes of Heaven are set downe. Their Prophet promisseth them garments of silke, of all sorts of colours; Bracelets of Gold and Amber; Parlours and banquetting houses upon floods and Rivers; vessels of Gold and Silver, Angels serving them, bringing in Gold, Milk; in Silver, Wine; lodgings furnished, cushions, pillows, and downe-beds; most beautifull women to accompany them; Gardens & Orchards, with delightfull Arbours, fountaines, springs, and all manner of pleasant fruits: Rivers of milke, honey, and spiced wine; all manner of sweet odours, perfumes & fragrant scents: and to be short whatsoever the flesh shall desire to eate: Thus fleshly people have a fleshly religion, and a fleshly paradise to inhabite; and sensuall men have imagined the joyes of Heaven according to their sensuall delights: and yet to them that have any sense or reason, it cannot chuse but seeme

The Turkish Paradise.

to end all in a fable. These joyes are scene in Princes Courts; these joyes are scene in the Turkish Kingdome, but the joyes of Heaven are such, that no eye hath ever scene them.

But to leave these deceived Turkes to their false and feigned joyes, let us consider what others have imagined, not much unlike to this: which is expressed by way of comparison, of a poore mans miserable estate suddenly changed, into most unlooked for happinesse; whereby the joyes of another life may appeare by the miseries of this. As if a poore man that were out of his way, wandering alone upon the Mountaines, in the midst of a dark and tempestuous night, farre from company destitute of money, beaten with raine, terrified with thunder, stiffe with cold, almost famished with hunger and thirst, and neare brought unto despaire, with a multitude of milenes should, in the twinkling of an eye, be placed in a goodly, large and rich Palace, furnished with all kind of cleare lights, warme fire, sweet smells, dainty meates, soft beds, pleasant Musick, fine apparel.

This  
change is  
sudden &  
unlooked  
for.

and

and honourable company. all prepared for him, and attending his comming to serve him to honour him, and to annoint and crowne him a King for ever Behold the miseries of this life and the joyes of another; yet is this but an imagination, and the wit and wisdom of man can devise a great deale more; and yet all are far inferiour in degree to those true joyes that hereafter shall be found. See how the invention of men, blinded with their naturall conceits run all upon outward comforts and sensuall joyes, all for the body; and as for the soule, that is not once remembered.

Now from the devices, inventions, & imaginations of men, all which come nothing neare to the effect of this matter: let us come to heare the Revelation of the Scripture, and if any where this blessed estate be to be found, wee shall reade it in the booke of the *Revelation*: Wherein although many things be hard and intricate, and passing mans understanding yet is this matter lively described after a measure, and in a sort under the name of the City of God, and the heaven-



heavenly Ierusalem. And strange it is, that those matters, that neither eye hath seene, nor ear hath heard, nor ever entered into the heart of man, should so much be opened and revealed, as there we may read, *Revel. 21.*

The description of  
the place  
where these  
joyes are to  
be found,  
under the  
name of  
Ierusalem.

First then let us speake concerning the place, then concerning the commodities thereto appertaining. The place is heavenly *Ierusalem*, the city of God, the land of the Elect: which the Apostle describeth after this sort: *And John* *himself*, *saw the holy City, new Ierusalem, come downe from God, out of Heaven, prepared as a bride trimmed for her husband.* Whereof the Prophet *Esaie* speaketh in the Person of God *Chap. 65. 17.* *For I be. I will create new Heavens and a new Earth, and the former shall not be remembered, nor come into minde. But be you glad and reioyce for ever, in the thing that I shall create. For I behold I create Ierusalem, as a joy. And I will reioyce in Ierusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voyce of crying; and where we shall sing no more the song of*  
*Babylon*

Babylon, but the song of Sion, saying,  
Holy, holy, holy, Lord God of Heaven  
and Earth.

Of this heavenly Kingdome wee may Psal. 84. 1  
say with Davied. How amiable are thy  
Tabernacles Oh Lord of Hosts! my soul  
longeth, yea, even fainteth for the Courts  
of the Lord: my heart and my flesh cry-  
eth out for the living God. blessed are  
they that dwell in thy house, they will bee  
still praising thee. For a day in thy Courts  
is better then a thousand: I had rather  
be a doore-keeper in the house of my God,  
than to dwell in the Tents of the wicked.  
These bee the Tabernacles of health and  
security: The Lord himself saith thus: My  
people shall dwell in a peaceable habitation 2 Es 7.  
and in sure dwellings, & in quiet resting 53.  
places. Of this the Lord saith, I wil feed Eia 32.  
them in a good pasture and upon the high 18 v  
Mountains of Israel shall their food be: zek. 34.  
there shall they lye in a good fold, and in 14.  
a fat pasture shall they feed, even upon the  
Mountaines of Israel and shall possesse a  
Kingdome which cannot be shaken. And  
this Kingdome of heaven is such a King-  
dome, that it is past thought; it is very  
spacious

spacious, it is a paradise, it is the Kingdome of Grace, it is the Kingdome of glory; it is the Kingdome of our God the Kingdome of Christ, a Celestiall Kingdome: a Kingdome not made with hands, but an immortall Kingdome, because it is established by grace. It is a Kingdome, who hath a King that never dyes, nor is subject to change, but hath durance for ever and ever; and at whose right hand are pleasures world without end. It is likewise all glorious within; the gates are of pearle, and the coverings are all of fine Gold, and the pavements are of precious stones: Our meat shall be *Manna*, which is the Angels food: our drink shall be wine, our Musick Quires of Angels; and if we desire voyces there shall bee the *Seraphims* and *Cherubims*, with the 24. Elders, falling downe, and saying. *Holy, holy, holy, Lord God of Hosts.* And if we be leath to go to this place it is because we do not know how to come thither, even as a childe, that will cry to goe from the Mother to the Nurse. This Kingdome is that, of which *David* saith, *I had fainted unless I had believed.*

*Psal.* 27. 13

beleeved to see the goodnes of the Lord in  
the Land of the living. In wch we beleeve,  
we shall see somany & so great good things  
of the Lord, prepared for them that love  
and expect him. For since the beginning  
of the world, men have not heard, nor yet  
perceived by the eare; neither hath the eye  
seen. O God, besides thee, what he hath  
prepared for him that waiteth for him.  
How excellent is thy loving kindnesse O  
Lord! therefore the children of men put  
their trust under the shadow of thy wings,  
they shall be abundantly satisfied with the  
furnesse of thy house, and thou shalt make  
them drinke of the river of thy pleasures:  
For with thee is the fountain of Life: In  
thy light shall we see light. This is that  
holy City spoken of in Revel. 21. 21. and  
so forwards of which St. Iohn saith. The  
12. gates are 12. pearles: every seve-  
nall gate was of one pearl. and the streets  
of the City were pure gold as it were tran-  
sparent glasse: and I saw no Temple here-  
in; for the Lord God Almighty and the  
Lamb are the Temples of it: And the  
City had no need of the Sun, nor of the  
Moone to shine in it; for the glory of God

Es y 64.4.

Psal. 36.  
7, 8.

- did enlighten it, and the Lambe is the light thereof: And there shall be no night there: and they need no Candle, neither the light of the Sun. For the Lord giveth them light, and they shall reign for ever & ever. Of this heavenly City I speaketh the Prophet Esay, in this Mountain shall the Lord of Hosts make unto al the people a feast of fat things: a feast of wine on the lees, of fat things full of Marrow: of wines on the lees wel refined. David resolves thus
- Esa 25. 6. As for me, I will behold thy face in righteousness: I shall bee satisfied when awake, with thy likeness. Thou wilt shew me the path of life: In thy presence is the fulnesse of ioy, and at thy right hand are pleasures for evermore. This is the Holy of Holies; it is holy in respect of the glorious company that is in it: for there are none but Saints and Angells; and it is most holy, because the sacred presence of the Deity is there.
- Psa. 17. 15
- Psa. 16. 11

Oh glorious Banquet, oh heavenly Seats, O eternall Mansions, in which the Soules of the blessed alwayes are replenished, and with all godly joyes shall abound! And being adorned with crowns, they



they shall assist the Angels singing in a Regall Throne, that shall be made worthy of eternall Life : And which is the highest happines of all. they shall enjoy continuall conversation with Christ Jesus, with his Arch-angels, Angels, and the higher Powers, Thrones, Dominations, Principalities, and Powers, that exceed all Gold, precious stones, and the bright rayes of the Sun.

As for the King of Heaven, nothing can be said sufficiently : for he exceedeth all hearts thoughts : If *Peter*, who saw our Saviours Transfiguration in the Mount in a Cloud, that was but an Image of the glory that was to come, said unto Jesus, *Master, it is good for us to be here*, rejecting all worldly pleasures from his minde in respect of that : what shall we say, when the very truth shall appeare, and we have the fruition of the same? Likewise in the Epistle to the *Hebrewes*. 12. 22. we may behold the blessed estate of those that shall enjoy the life to come. *Yee are come to the Mount Zion, and to the City of the living God, the Celestiall Jerusalem, and to the com-*

pany of innumerable Angels: and to the congregation of the first borne, which are written in Heaven, and to God the Judge of all, and to the spirits of just and perfect men, and to Iesus the Mediator of the New Testament. And how this heavenly City, and new Ierusalem is described, we may read it notably set downe in the 21. of the *Revel.* whereby divers earthly similitudes the glory thereof is shadowed: setting forth the same by those things which make earthly Cities famous and admirable: as the great compass and height of the Walls & stately buildings: the gorgeous furniture thereof. Jewels, and precious stones, pleasant River, and the Tree of Life in the midst thereof; no night in the City: but let us behold the order and frame of the City as we may read in the aforesaid 21. Chapter of the *Revelations*, whither still I lead you. The matter declared is as followeth, beginning at the 12. verse of the Chap. *This City Ierusalem, had a great Wall and high and in the great Angels and the names written, which are*

the twelve Tribes of the Children of Israel, On the East part, there were three gates: and on the North side three gates: and on the South side three gates: and on the West side three gates: And the Wall of the City had twelve foundations, and in them the names of the Lambes twelve Apostles. And the City lay square, and the length is as large as the breadth of it and the length and breadth of it and the height of it are equall. And the building of the wall of it was of Jasper: and the foundations of the wall of the City were garnished with all manner of precious stones. And the twelve gates were twelve Pearles, and every gate is of one Pearle, and the streets of the City are pure gold, as shining glasse. The names of the precious stones are first, there

The  
Church  
dispersed  
through  
the world.  
There-  
fore the  
gates, East  
West,  
North,  
South.

On glorious City of God. There is a River, the stream whereof shall make glad the City of God. The passage of the river is the most pleasant, in which thou O Lord shalt make us to walk of the River of thy pleasures. A fountain of pleasure, a full cup running over. in Psalm 46

which the Saints of God rejoyce in Christ, cloathed in White and following the Lambe wheresoever he goeth; and with the Angels sing to the Lord, saying, *Salvation to our God which sitteth upon the Throne, & to the Lamb, Amen. Blessing, and glory, and wisdom, and thanksgiving and honour and power, and might bee unto our God for ever, and ever. Amen.*

You see in these words, how glorious this City of God is, the Walls of Jasper, the foundations of precious stones, the gates of pearles, the pavements of pure Gold. And if the walls, streetes, & gates be such, how much more joyfull comfortable, and incredible are those things within the City? for wee must peruse our selves, that there are many hidden treasures, and matters of farre more account. Many things spoken of the outward place, but those things which are within are unsearchable. According to that we read, *Rev. 2. 17. To him that overcometh, will I give to eate of the Manna that is hid, and will give him a white stone and in the stone a new name*

written

written; which no man knoweth, saving he that receiveth it : so secret and hidden are the things within the City.

This Jerusalem is also called a Kingdome, *Luk. 22. 29. Therefore* (saith Christ) *I appoint unto you a Kingdome, as my Father hath appointed me, to eat and drink at my Table, in my Kingdome, and sit on seates, and judge the twelve Tribes of Israel.* And to comfort the godly in all wants, distresses, and necessities in this world, Christ saith unto them *Luk. 12. 13. Feare not little flock, for it is your Fathers pleasure to give you the Kingdome.* and what greater preferment can they looke for? Yea, which is more, that which but one can have in a Realme. here every one shall bee as a King. Else how should it be true which we read, *Rev. 3. 11. Behold, I come shortly, hold that which thou hast, that no man take thy Crowne.* And that which the Apostle speaketh of himselfe in the 2. of *Tim. Chapter. 4. Ver. 7. I have fought a good fight, and have finished my course. For henceforth is laid up for me the Crowne of righteousness.* And the



*four and twenty Elders cast down their Crownes before the Throne of God. Rev. 4. 10.* Earthly Princes want no worldly joyes; and they that weare Crownes in Heaven, shall far more abound in all happinesse. Those joyes which are highest on earth, are of least account in Heaven, for all shall be Crowned: according to the speech of the Apostle : *2 Timot. Henceforth is laid up for me a Crowne of righteousness, which the Lord the righteous iudge shall give not to me only, but unto all them also that love his appearing.* Gods Kingdome is not to be shaken as our earthly Kingdomes are: nor is it to be compared to our terrestriall or temporary Kingdome: no, he hath left those Kingdomes to the sons of men as to *David, Salomon, Hezekiah* and the like: His Kingdome is not made with hands, it is past our imagination: and containes in it, all that can be wished or desired: And therefore did *Abraham* forsake his owne native Country, his kindred and his Fathers house to goe out into a Land hee knew not whither: And why did *Moses* forsake *Egypt* and

not onely that, but refused to be called the Son of *Pharaohs* Daughter? Why did so many Patriarchs Prophets, Saints and holy men and women leave their ancient houses, riches, and lay downe their treasures at the Apostles feet, and wander up and downe in wildernesses, and in mountaines, and hide themselves in Dens, and Caves of the earth? Surely for this cause, they had respect unto the recompence of the reward and that was *Regnum Dei*, the Kingdome of God, this heavenly Mansion, where they desired to be and were assured they should see the goodnesse of the Lord in the Land of the living, which hath a crowne that never fadeth, and Salvation that never endeth; an inheritance immortall, and the habitation perpetuall.

The place of *Ierusalem*, where God would bee worshipped, which was in King *Salomons* time, is now there, which we doe call the Holy Land, which in times past was so famous, that all the Nations had recourse thither. And because Gods Worship and Service, and his manifold gracious blessings, poured

upon that place, therefore is the Kingdome of Heaven compared to this, and called the new Jerusalem.

Likewise also *Canaan*, that plentiful Land, which floweth with milke and oney, which was the Land, that was promised to the people of *Israel* is compared to this heavenly habitation. But as many dyed short of it, and never entered into the Land of *Canaan*. some for murmuring, some for whoredome, some for Idolatry, some for one offence, some for another: so although wee heare of the joyes of Heaven, and of this new City, and many would enter therein, yet for their manifold offences in this time of our life and tryall, many are debarr'd from thence, and few are made the Citizens of Heaven: therefore if we expect to come to this place of happinesse, wee must first be reconciled to God by true repentance; there wee must come with *Jesus Christ* in our hearts by faith, and plead his merits, death, and passion, and so enter into this joy. Thus much for the place: now for the commodities.

The

*The heavenly joyes of the soule.*

**T**HE Commodities which belong to this Heavenly Ierusalem, are first, concerning the Soule, being the principall part of man. Secondarily, as touching the body: for the body being joyued unto the Soule, shall be partaker of this ineffi nable & everlasting happinell: that both in body & soul the whol man may receive his full perfection. as hee was at first created perfect. And whereas it is the chiefeft delight of a godly minde to serue God; especially in the Church and in the Congregation. in this Celestiall Ierusalem, there shal bee no Temple, no Church. *And I saw no Temple therein.* How then? why the presence of God himselfe shall bee unto them in stead of a Temple and Church. *For the Lord God Almighty and the Lamb, are the Temple of it.* And therefore why should men be so loath to goe into this joy which is founspcakable? and as St. *Ambrose* saith, where wee shall have in that Celestiall Mansion. no joy by measure. as in a glasse or cup; no, but a River of joy and comfort

fort, and as it were, overcome with joy : and this joy is , as it were the wings of the soule, to carry it away through this valley of misery and adversity : For as long as the soule is in the body , it is but as in a prison , like a bird in a cage, having not her usuall liberty.

Thus in the presence of God shall bee all happinesse , and at his Right hand there are pleasures for evermore. And it is said the 24. Elders fell down before him that sate on the throne, and worshipped him that liveth for evermore , and cast their Crownes before the Throne : so shall the Saints in Heaven continually sing forth Gods prayles, *Rev. 4. 10. & 14. 1.* *The hundred forty and foure thousand, which had the Name of God in their foreheads, do sing a new song before the Throne, and no man could learne that song, but the 140. and 4000. which were redeemed from the earth, Rev. 7. And there were that were clothed in long white garments, having Palmes in their hands, which cryed with a loud voyce, saying, salvation be ascribed to him, that sitteth upon the seate of our God. And all the*  
*Angels*



Angels stood in the compasse of the seate, which fell before the seate on their faces, and worshipped God, saying, Amen. Blessing, and glory, & wisdom, and thanks, and honour, and power, and might be unto our God for evermore. Now shall the minde, heart, thought, and imagination of those that are thus blessed bee filled with all abundance of spirituall comfort. For now we see, as St. Paul saith as it were through a glasse, but then shall we see face to face, Rev. 22.4. Then shall all error & darknesse of ignorance be utterly taken away: then shall we not desire, as now wee do in this life, to see God as the Prophet David speaketh, My soule thirsteth after thee: Like as the hart desireth the water brooks, so longeth my soule after thee O God, yea, even for the Living God: when shall I come to appear before the presence of God? At that time shall our desires be fully satisfied; and that which was denyed the Prophet Moses, to see the glory of God in this life, Exo. 33. 20. shall then bee granted to every one that there shall be placed.

The griefe of minde, and sorrow of heart

heart, shall then be utterly removed : no weeping , no mourning no lamentation to be heard throughout that holy Mountaine. *Behold* saith the Prophet *Esay* in the person of God, Chap. 65. 13. *My servants shall rejoyce , and sing for ioy of heart: I wil ioy in my people and the voyce of weeping shall be no more heard nor the voyce of crying,* Revel. 21. 4. *For God shall wipe away all teares from their eyes, and there shal be no sorrow, nor any more paine, for the first things are past :* That is, those things which we suffered in this life, shall not molest us any more. Then shall sorrow be never felt, complaint shall never be heard , matter of sadnesse shall never be seen, neither shall evill successe at any time be feared. No cause of feare, no cause of griefe, for that they shall possesse thee O Lord , which art the perfection of their felicity. In him shall wee finde all knowledge, all wisdom , all beauty, all riches, all nobility, all goodness, all delight, and whatsoever besides either deserveth love and admiration, or worketh pleasure and contentation. All the powers of the minde shall bee filled with

with the sight, presence, and fruition of God, all the senses of our body shall be satisfied. God shall be the universall felicity of all his Saints containing in himselfe all particular felicities, without end, number or measure.

He shall be a glasse to our eyes, Musicke to our eares, honey to our mouths, most sweete and pleasant balme to our smell: He shall be light to our understanding, Contentation to our will continuation of Eternity to our memory. In him shall wee enjoy all the varieties of times, that delight us here, and all the pleasures and joyes that content us here. Finally, the soule shall be restored unto the Image of God in a full measure, as it was first Created, and be throughly beautified & adorned with all Righteousnesse and holiness, all heavenly and spirituall Graces. The consideration whereof must needs be a great comfort unto the Children of God, and cause them the more cheerfully to undergo the troubles of this life.

*The heavenly joyes of the body.*

The

THE commodities and priviledges of the body also, thus united to the Soule, shall be many : And first to begin with that which I linele set downe in the Text. *And the City hath no need of the Sun, or the Moone to shine in it : that is, there shall be seene no earthly wants.* For what great temporall blessings is the heat of the Sun most comfortable to man and beast, which bringeth forth the fruits of the earth for mans food . and without the which, all things seeme to be sad and lowring? But then shall we not need this benefit : for the presence of God shall be more comfortable, and the glory of God shall supply the want of Sun & Moone.

All things then shall be ministred unto us so abundantly, that wee shall not so much as once thinke of any want ; whether it be food, or cloathing or any comfort of this life whatsoever , as the Prophet *Esay* doth worthily expresse it, Chap. 49. 10. *They shall not bee hungry, neither shall they be thirsty, neither shall the heat scoure them, nor the Sun.* For he that hath compassion on them, shall lead them even to the springs of waters. Heere the

the body hath need of reſt, but there ſhall be no night, neither ſhall there bee any need of reſt: Heere, for feare of theeves & enemies, our houſes and the gates of our Cities are ſhut, but there be gates ſhall not be ſhut, but alwayes open, becauſe there ſhall be no feare of enemies, no feare of future hurts and dangers. They that are oppreſſed here, had need of defence, of helpe, and comfort, and hardiy is to be had in this World. *Eccleſ 5. 7. Pſ. 116. But there ſhall violence no more bee heard of. Eſay 60. 18. There ſhall every ones cauſe be heard, and every wrong ſhall be righted. For there ſhall be no curſe; for not only the curſe of ſin ſhall bee cut off, but all occasions of ſin ſhall be farre removee from us & we ſhall be thoroughly reconciled unto God and we ſhall enjoy perfect peace. As no griefe of minde, ſo no diſeaſe of body ſhall moleſt moleſt us neither ſhall there be any uſe of Phyſicke. All infirmities ſhall be turneed into perfectiones, and all deformities ſhall have an end. That which is now the mighty Conquerour of Mankind that is Death ſhall then be trodden under foot:*

For



1 Cor. 15

For Death shall bee swallowed up into victory, that with comfort wee may say, O Death, where is thy sting? O Grave, where is thy victory? 1 Cor. 15. And that which our first Parents could not taste of, nor so much as touch it; that is of the tree of life: (for though they tasted of the Tree of Knowledge of good and evill, yet they were soone cast out of Paradise least they should put forth their hand, and take of the Tree of Life also, and eate and live for ever, Gen. 3. 22.) in this *Ierusalem*, even in the midst of the streete of it shall be the Tree of Life, and a common passage unto it, Revel. 22. 2. For this corruptible, shall put on incorruption and this mortall, shall put on immortality. Thus shal there be mirth without sadnesse, health without sicknes, strength without weakenesse, life without labour, light without darknesse, felicity without abatement, all goodnesse without any evill; where youth flourisheth, that never waxeth old, life that knoweth no end, beauty that never fadeth, love that never coolerth, health that never diminisheth, joy that never cea-

seth.

ieth : there shall bee pleasure without  
 paine, and all happinesse without any  
 change, and life without the reach and  
 Gun-shot of death; for there shall be life  
 everlasting. Now the Nature of man  
 grieves for the losse of his body, and de-  
 lights of the world, which faith alone  
 doth ease, that promiseth an undoubted  
 restitution of the body, under a better  
 condition, and assures him an everlasting  
 life in which shall be everlasting blessed-  
 nesse : Then (as I have formerly said)  
 shall the body be free from all corrupti-  
 on and mortality, and all other casualty,  
 or other malady, or any paine or griete,  
 men shall then be like Angels free from  
 want, and full of all felicity : they shall  
 hunger no more, neither thirst, neither  
 shall the Sunne light on them, nor any  
 heate ; for the Lambe which is in the  
 middelt of the Throne shall feede them,  
 and leade them unto the living fountain  
 of waters : And God shall wipe away  
 all teares from their eyes. *I saw no Tem-  
 ple therein, that was made with hands,*  
*saieth St. Iohn, for the Lord God Al-*  
*mighty, and the Lamb are the Temple of*

Rev. 7. 16

Rev. 21. 3

it : And the City of ths our God , hath  
 no need of the Sun, or of the Moone to  
 shine in it ; for the glory of God did  
 lighten it , and the Lambe is the light  
 thereof : And there shall bee no more  
 curse, but the Throne of God and of the  
 Lambe shall bee in it : and his seruants  
 shall serve him, they shall see his face &  
 his name shall be in their foreheads. Oh  
 the joy ! oh the sweet harmony and me-  
 lody, oh the heavenly Musick, which is  
 sung by the Quire of Angels in the  
 Church Triumphant, would ravish a  
 soule on earth if he heard it ; wee know  
 that here on earth we have musicke that  
 doth delight the eare of man very much ;  
 but the musick which is above , no eare  
 hath heard ; *St. Basil* saith , it is more  
 sweet than devotion ; nay more sweeter  
 than contemplation, and far sweeter than  
 all things in this world can be.

sa. 3 1. 19

Let us therefore be converted to God  
 with all our hearts & say. *Oh how great*  
*is thy goodnesse , which thou hast laid in*  
*for them that feare thee, which thou hast*  
*wrought for them that trust in thee, be-*  
*fore the Sons of men.* And let us we

joy exalt our selves : Even as the heart  
 panteth after the water brooks, so panteth  
 my soule after thee O God : My soule  
 thirsteth for God. for the living God: O  
 when shall I come and appeare before  
 God? Psal. 41. 1.

There is nothing so bitter and sharpe  
 in this life, but will be sweetned in con-  
 templation of the joy of Heaven and of  
 eternall life : for in heaven there is  
 neither death, nor mourning, nor  
 wearinesse, nor weaknesse, nor famine,  
 nor thirst, nor corruption, nor want, nor  
 sadnesse at all ; so as we may rather bee  
 able to say, what is there not there, then  
 what there is : as it is written, *the eye*  
*hath not seen, nor eare heard, neither*  
*hath entred into the heart of man, the*  
*things which God hath prepared for them*  
*that love and feare him* : Therefore let  
 no man that hath lived uprightly feare  
 to dye, or doubt of the joyes of Heaven;  
 for as we were all borne, so wee must all  
 dye : and shall any man think to get that  
 by favour, which God only hath himself  
 by nature immortality ; no, wee must  
 change this life, and for this mortall ha-  
 bitte 1 Cor. 2, 9

bite, put on an immortall habite which never fadeth.

The godly in this life are as warriors. then shall they come to their own possession: now they are in the skirmish. then they shal be crowned Conquerours now they are in the tempestuous Sea. then shall they bee in the quiet haven: now in the heate of the day. then shall shall they bee in the rest of the evening. Now in place they are absent from Christ though in affection they are present with him: then shall they follow him whither soever he goeth: now they suffer trouble with God. though their life be hid in Christ: but when Christ shall appear they shall also appear with him in Glory, Col. 3. 3. *And then shall they receive an incorruptible Crowne of glory. According to that warfare which was pronounced by a voice from heaven, Rev. 14. 13. Wrote, blessed are the dead which hereafter dye in the Lord. Even so saith the Spirit, for they rest from their labours, and their works follow them: And what joy will they then receive at that day, when they shall be*



presented before so honourable and infinite a multitude, before the seat and Majesty of the holy and blessed Trinity, with recitall and declaration of all thy good works and travells, suffered for the love and service of God, when there shall be laid downe in that honourable consistory all thy vertuous deeds, all the labours thou hast taken in thy calling, all thy Almes, and all thy prayers, all thy fasting, all thy innocency of life, all thy patience, in injuries, all thy constancy in adversities, and for their further comfort, and in a manner wonderfull astonishment, as the wicked shall be vexed with horrible feare, when they shall see the righteous stand in great boldnesse & they shall curse their foolishnesse and madnesse, for tormenting such unjustly, whom they thought nothing worthy of honour, and yet now see them amongst the Saints of God: *Wisd. 5.* So shall the righteous in their place goe forth and looke upon the carcases of the men that have transgressed Gods will, and holy Law, *Esay 66. ver. 24.* And looking back upon the dangers which they have

passed, and wherein other men are yet in hazard, their joy shall be so much the more increased: For they shall evidently see, how infinite times they were to perish in this their mortall life, if God had not held his speciall hand over them. They shall see and behold the dangers wherein other men are plunged, and the death and damnation whereinto many of their friends and acquaintance have falne: the eternall paines of Hell incurred, by many that used to laugh and to be merry with them in the world: *When as they shall shine as stars, which have converted many unto God. Dan. 12.* As contrariwise, they that by their evil example, and manifold offences, have been the cause of the down-fall of many, shall suffer intollerable griefe.

In earth, no joy, pleasure or comfort so surpassing, so strange and so wonderfull but will breede a satiety, and we shall after a while waxe weary thereof, either desiring greater, or else longing for variety; for mans nature is given to nothing so much, as to newnesse and novelty: But behold, the joyes of this new

*Jerusalem* shall be so diverse, so strange, and so incredible, that we shall neuer be satisfi'd therewith. Which in the *Rev. 21.* *The tree of life beares twelve manner of fruits, and gave fruit every moneth: Twelve manner of fruits* there is the diversity of their ioy: *giving fruit every moneth*, there is the continuall change: still pleasing thy mind with variety, and ravishing thy senses with infinit delight.

And this may make us more eager after those joyes, because we shall not bee long without them. For the time of this life is but short, and the time of this thy tryall in this world, is but in a manner a moment. If our time here should bee a thousand yeares, what is it to one day in the world, which hath no night: which be it, that hee hath a Sun rising, yet it shall never have a Sun setting: an entrance and beginning there is unto these joyes, but the termes and date thereof cannot bee to'd. Add as the torments of Hell whereof I have heretofore spoken, are endlesse, so are the joyes of Heaven beyond all time; as they are remedlesse, (for out of Heil there is no redemption)

so are these joyes without all change of alteration; as they are comfortlesse; to these exceed in all manner of comforts all without reach, without number, without measure.

Thus have I shewed you the joyes of the Kingdome of Heaven, and yet have I not shewed them; for neither can I utter them nor yet can you conceive them, but wee may guesse at them. But that which I have already spoken is sufficient, though not for the worthines of the cause, or for the satisfying of our infinite desires, yet for edifying, comfort and instruction. And if I should leade you along with my owne devices and imaginations, it were but a matter to delude you: againe, bee not desirous to know more than is fitt and convenient. For when wee have spoken all, or the least in the world expressed all, yet all must come short of this marke, to utter the truth of those joyes. For if no eye hath ever seene them, nor heart of man can conceive them, how is it possible, I say for mee to declare them? But that which wee doe know, let us gather to our good  
and

and to our necessary instruction, leaving off to search where God will give no understanding. Hidden they are and unknowne, that wee might the more earnestly desire them, for knowne things grow out of love.

The consideration of these ioyes already recited, may be sufficient to establish us, and to confirme us, that there be not in any of us an unfaithfull heart, to depart away from the living God. And who would deprive himself of those ioyes if they were no other, but such as even our owne minds might imagine, or our owne hearts conceive? In this case let us bee content, there to make a stop, where Gods Word hath sett a full point. And blessed bee God, who to encourage us in a way of godlinesse, hath granted us thus to behold these incredible ioyes though it bee but in a shadow, and as it were under a veile.

Howbeit to shew you all these ioyes & not apply them seemeth altogether without use, and without life. The profitable instructions therefore that heer hence may arise are more than I can utter, yet give  
mee



mee leave to recite some, and thinke not hardly, though I stay you a little longer. For to heare the discourse of those things which pertaine to the Kingdome of Heaven, I my self which have searched more than any of you, should in this respect forsake my dyet, and forget to hear how the clock goes, or the day passes. Suppose we are now busy in the field at harvest, unmindfull to come even to our owne Houses: and surely this is a farre better Harvest, and a better graine and commodity than wee can gather in. When it pleased God I should devise this for your good it was with comfort: and therefore I doubt not, but that you that heare it, heare it also with comfort.

How to  
grow out  
of love  
wit this  
world.

The first instruction for our use, may be this, to learn to grow out of love with this present world, and with the transitory pleasures and profits of the same: that so wee may prepare our Journey to our long home, and to our wished home, and to those houses and heavenly habitations, whose Leases shall never be expired: to our heavenly *Canaan*, and to this new and most beautifull *Jerusalem*.

Howbeit

Howbeit for the most part, wee are so doted and bewitched with the glistering joyes of this present fading world, that no exhortation or perswasion shall lightly prevaile to withdraw our minds from thence. Which thing may lively bee sett forth to your view, by reciting of a Parable of the custome of a certaine Common-wealth, Peopie, & Nation, which were wont to chuse their King from among the poorest sort of people, to advance him to great honour, wealth, and pleasures for a time. But after a while, when they were weary of him, their fashion was to rise against him, and to despoile him of all his felicity; yea the very cloaths off his back, and so to banish him naked into an Island of a far Countie, where bringing nothing with him, hee should live in great misery, and bee put to great slavery for ever. Which practice one King at a certaine time considering by good advice for al other, though they knew that fashion yet through negligence, and pleasures of their present felicity, cared not for it tooke resolute order with himselfe, how to prevent this  
misery

misery, which was by this meanes; hee saved every day great sums of money from his superfluities and idle expences, and so secretly made over before hand a great treasure into that Island, whereto he was in danger daily to bee sent. And when the time came, that indeede they deposed him from his Kingdome & turned him away naked, as they had done others before, he went to that Island with joy and confidence, where his treasure lay, and was received there with great triumph, and placed presently in greater glory than he was before.

*Simile.*

This City or Common-wealth, is this present world, which advanceth to Authority poore men, that is. such as come naked into this life, and upon the sudden, when they looke best for it, it doth pull them to vae againe, and turneth them naked into their graves, and so sendeth them into another world, where bringing no treasure with them, they are like to finde little favour, but rather eternall misery. The wise King that prevents this calamity, is every one which in this life, according to the counsell of Christ  
doth

doth seeke to lay up treasure in heaven against the day of their death, when they must be banished hence naked, as all the Princes of that City were. At which time, if their good do follow them, as God promiseth, then shall they be happy men, and placed in much more glory then ever this world was able to give them. But if they come without cyle in their Lamps, then is there nothing for them to expect but this, *I know you not.*

This sum of money, is not so much our good deeds, as the forgiveness of our manifold offences, the amendment of our sinfull lives, the godly and religious care of the life to come. That which we are so greatly in love withall the Apostle gives us counsell to the quite contrary. Love not the world, neither the things that are in the world. *1 Iohn, 2.* hee addeth the Reason, because the world passeth away. But he that fulfilleth the Will of God, abideth for ever. Heaven is not in this life, and wee must looke to bee weaned from this world, if ever wee will looke to bee in Heaven.

The joyes of Heaven, and the desires  
of

of the world are quite contrary: for they are too heavy a burthen, and doe hinder us from mounting up so high. And here in for the the most part, we may bee resembled unto the Grasshopper, which is borne and bred, liueth and dyeth in the same ground.

The Grasshopper hath wings & hopeth up a little, but presently falleth downe againe: So many of us have often good motions unto godlinesse, and the life to come, and againe all is gone in a moment, and we returne to our old affections in this world, as though all our portion were only in this life.

Those foules that feed grossly, neuer flye high: and they which feede their hearts with things below, cannot have their affections in heaven. The joyes of Heaven being so rare and excellent, and so surpassing wonderfull, that they might remove these heavy, lumpish and groveling desires of this world. The carelessse, earthly, and worldly minde hath no sight nor sence, nor feeling of these joyes. But as the Oxe is fatted in the pasture, and he bird singeth sweetly



ly, and feedeth without feare and suddenly the one is driven to the slaughter, and the other is taken in the snare: so they that are given to the world, are lulled asleep in security, untill the time that death striketh with his dart, and endlesse destruction over-whelme them. But where is that man or woman, which can say with the Apostle, *I desire to be dissolved, and to bee with Christ, which is best of all?* Phil. 1. For they that say such things, declare plainly, that they seek a Countrey. Heb. 11. 14, *Desiring a better Countrey then is to be found in this world; that is; a heavenly Countrey; and for them hath God prepared a Citie, Heb. 13. 14. For here wee have no continuing City, no continuing habitation.* Let us therefore seek a better habitation to come, which is of longer continuance, and free from all miseries. The next fruit is, that the remembrance of these joyes teacheth us patience in afflictions, troubles, and distresses. And if we determine to aim at this heavenly place we must forsake this earthly tabernacle

nacle, and while we live here on earth we must passe through affliction, and be carried into heaven by a fiery chariot that our earthly mindes might bee purged out, that is, the blacke line of our sins, which must bee purged both out of our minds, and out of our hearts: Christ he was not free from affliction, for hee cryed out, my God, my God, why hast thou forsaken me; Wee must go first to Mount *Calvary* before wee can come to Mount *Olivet*; that is, from a Crosse to a Crowne, from earth to heaven: Our graves are but as so many folds, which death brings us into; and keeps our bodies till the morning sun of our Resurrection shall appeare, which is the day of our generall Resurrection; for death is but the doore of entrance to a crowne of glory, which shal never be taken from us. For how troublesome soever this life is here, yet there shall all troubles grieve, and wrongs bee abundantly recompensed. And the Apostle speaketh truly.

*Rom. 8. 18. The afflictions of this present time are not worthy of the glory which shall be shewed unto us, In the*

126 Psalme, They that sow in teares  
saith the Prophet, shall reape in joy. And  
he that now goeth on his way weeping, &  
beareth forth good seed, shall doublesse  
come and bring his sheaves with him.  
Woe bee to you, saith Christ, that now  
laugh, for you shall waile and weep, Luk.  
6.25. And therefore happy shall they  
be in another world, who have in good  
causes suffered wrongs, committing  
themselves unto God.

This time of heavenly joyes, is com-  
pared unto Harvest, and what care doth  
every one take to provide good & choise  
seed, that their harvest may fall out ac-  
cordingly? Thy seede is thy thoughts,  
thy words, thy deeds and conversation.  
Therefore let mee exhort you as the A-  
postle doth, Gal. 6.7. Be not deceived,  
God is not mocked; for whatsoever a  
man soweth, that shall he also reape. For  
he that soweth to his flesh, shall of his  
flesh reape corruption: but he that soweth  
to the Spirit, shall of the Spirit reape life  
everlasting. Looke how wee sow, so  
shall we reape: such as our seed is, such  
also shall bee our harvest. The date of  
S this

Heavenly  
joyes com-  
pared to a  
Harvest.

this our life is but short. but the remembrance of a life well led. shall bee comfortable for ever : and this shall for ever & ever be an eudlesse harvest. stil gathering. still increasing, never diminishing.

Holinesse. The last thing in the afore said 21. Chap. of the Revel. is, *That there shall enter into this Heavenly Ierusalem, no unclean thing.* And as in the Prophecies Zach. Chap. 14. 21. *In that day there shall be do more the Canaanites in the house of the Lord of Hosts.*

The Canaanites were a lewd people and for the same were driven out of the Land and if they were not worthy to dwell on earth, much lesse shall they bee worthy to bee received in heaven. Dearely beloved, saith the Apostle St. Peter, 1 Epistle 2. 11. *Abstaine from fleshly lusts, bridle them, keepe them under, for they warre against the soule.* Col. 3. 1. *If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things which are above, and not on things which are on the earth, and mortifie your inmoderate affections, and evill concupiscences.*

piſcence. Remember this peremptorie word. *No unclean thing ſhal enter there.* Mat. 5.8. *Bleſſed are the poore in heart, for they ſhall ſee God.* Heb. 12.14. *Follow holines, without which no man can ſee God.*

And God grant us this wedding garment of holineſſe, that wee may goe in with the Bridegroom; for wee know what befell to him that wanted it, *Mat. 22.11.* *Let us worke out our owne ſalvation with feare and trembling:* being deſirous to receive a Kingdome which cannot be ſhaken: let us pray for grace, whereby wee may ſerve God, that wee may pleaſe him with reverence and fear. And ſeeing wee have precious promiſes *2Cor. 7.1. 2Pet. 1.4.* and that more ſure than the heaven and the earth *Heb. 6.13 18.* let us cleaſe our ſelves from all filthines of the fleſh and ſpirit, and grow up into full holines in the feare of God. For as they that thus doe his will, ſhall enter in through the gates into the City, and their right ſhall bee the tree of Life: ſo w<sup>h</sup>o u ſhall bee dogs, and all uncleane perſons. *Rev. 22.14.* Let not my



last exhortation be forgotten among you. *Enter in at the strait gate:* For it is the wide gate, and broad way that leadeth to destruction and many there be which goe in thereat: Because the way is strait, and the way is narrow that leadeth to life few there be that find it.

To adde unto these one of the greatest joyes among all, is Gods mercy: wherof we have a sweet tast in this life. For were it not for that none at all should enter into that place wherethe joyes are to be found. For our first Parents by Gods just anger, according to their due desert, were cast out of Paradise, and an Angell set with a sword drawne to keepe the way, that no flesh should returne thither; so the only gate to leade us in againe, is Gods mercy: Whereof as the godly and most righteous that are, stand in great need, so let none of us all, ever abuse Gods mercy lest we misse of the same. This mercy is called the rich mercy of God for no treasure is comparable unto it and as it passeth all understanding, so cannot the deepest reach of man conceive

ceive any part of the depth or height thereof: the compasse the largenesse the widenesse, and breadth of it is such, that it cannot be measured: and therefore it may well be called as indeed it is both infinite and incomprehensible. And because no tongue of man can speake it, let Angells bring the message. As wee read *Luke. 2. 14* *Glorie be to God in the high heaven, and peace in earth and towards men good will.* The Lord of his goodnes direct our steps to this Throne of mercy and cloath us with this garment of mercy: and the Lord this day let his print and seale upon you.

Last of all, for a conclusion and for admonition in briebe I will shew you the right way of dying well, and the comfort of it which in the end brings all this joy and happines. First by the vertue of Christs death, death ceaseth to bee any more a terror or plague, but is made a blessing, and a passage betweene this & eternal life. Christ is the key of our graves and hath opened the Kingdome of Heaven to all be lievers: The day of death is onely terrible, when it is toynd

Admoniti  
on to all

with the apprehension of Gods wrath & wee defend us not with the shield of faith: when we dye, we should rejoyce in the Lord for the corruption of our nature is quite abolished, and our sanctification is then accomplished. By death our present miseries are removed, and the future are prevented. What happinesse is it to see the glory of Gods Majesty face to face, to live and abide with God, and the holy and blessed Angels for ever? and when wee are joynted to Christ by the bond of the Spirit in our life-time, we shall eternally remain with him in unutterable felicity. Likewise being once certainly assured in conscience of our being in Christ, let death come when it will we yet remaine in the covenant, and shall be reunited with him and taken up to everlasting life: And whether we wake or sleepe, or what ever we do, let us alwaies beare in mind the end of our life, and that we continually hear the sound of the trumpet, arise ye dead, and come to judgement, knowing that the power of our death lies in our sins; and therefore wee must use all good

good means that our sins may be removed and pardoned. And therefore to weaken the force of death, the best way and course is, to humble our selves, repent us of our sins, amend our lives, and to trust and relye upon the mercies of God, that we may comfortably say with St. *Paul*, I live not. but Christ lives in me ; which we must finde by the testimony of our sanctified conscience that Christ my Redeemer, by his Spirit governes me after his holy will. O how late is that houre for a man to begin to live well, when he must of necessity dye, and depart out of this life : doth any man thinke that God will be content that we should lay our old and rotten bones upon his Altar when we have liv'd al our youthful time in our own delights ? no, sure ; or do we thinke, that when we have spent all our time and study to get wealth, and honour, and then in our old age, when we can do nothing else. begin to pray and serve God ? This will bee a great cause when we examine our lives, how wee have spent it, to feare death : what was the reason that Christ loved his Disciple

*John* better then the rest ? because hee  
 came to him in his youth , while he was  
 young and lusty : indeed God will not  
 be our staffe in our age , if wee doe not  
 serve him in our youth : *Solomon* the wis-  
 test King that ever lived , gives this in-  
 struction to all posterity , Remember  
 (saith he) thy Creator in the dayes of thy  
 youth ; for our life is but a perpetuall me-  
 tion, even from the Cradle to the Sepul-  
 cher ; nor doth our sleepe hinder us in  
 this our journey : we must still remem-  
 ber our end ; & have an eye upon deat  
 for hee hath an eye still upon us at al  
 times : we must not come into the world  
 as *Cain* did only to go out of it againe :  
 nor we must not think that God put  
*Adam* in the garden to eat the fruit and  
 take his pleasure , and so spend his time  
 in idlenesse ; no , hee put him into it to  
 dresse it and looke to it ; for saith God,  
*Thou shalt get thy living with the sweat  
 of thy browes* : nor is this world made  
 for man , as the Sea was for the *Leviathan*  
 to take his pleasure and pastime in ;  
 no, we must labour to run in Gods laws  
 and commandements, which will bring  
 rest



rest to our soules : He can never shooe well that hath not his eye still upon the mark or white ; so no more can a man live well, that hath not his minde on the day of his death. It is a comfort of all comforts especially to a godly man to have hope and faith to beleeeve hee shall rise againe from the grave. for then their eyes shall see those friends again which death and sinne hath separated: nor must we thinke that we shall arise voluntarily but the sound of the trumpet shall be the voice, which is meant the voice of Christ by his Ministers the Angels. for he shall only speake the word. as a judge doth on earth appoint a summons : All must appeare, for at this day of Jubilee there shall be no more new Moones, as the trumpets was used to bee blowne, as the Prophet *David* speaketh in the 61. *Psalm* no. but wee shall have a new Earth and a new Heaven, where dwell-eth all righteousness. 2 *Peet.* 2. 7. when this trumpet shall blow, it shall bee both loud & shrill, no ear whatsoever but shall heare this sound the dammed of the earth shall not hinder it nor the depth of the

the grave shal excuse us; no place though never so remote shall hinder this sound; for it shall be universal and in every corner of the Earth shall this Trumpet bee heard: for we must remember that our bodies when they are in the earth is but like sowing of Seed, for we shall rise again: the Lord calls to man by his Prophet *E. say, saying, Earth, earth earth, heare the word of the Lord;* to put him in mind that he is but earth. for at the first earth wee were, and still we are earth and earth we shal be again when God but speaks the word: First an ordinary change by death we must have; secondly an extraordinary charge at this day by the power of God; for the Earth, and the Heaven shall be changed by fire. Death is but a change; our bodies must be all changed: for the Text saith, *Wee shall all be changed. Paul* meant himself too; we shal be changed, saith he, this substance of ours shall be altered at the last day; though not with that formality as ours are to dye & then to be put in a coffin and then into a Grave; not with such degrees; but we shall be suddenly changed, even in the twinkling of an eye, for death is but

but the first step to earth, and then to glory. Wee shall have likewise a twofold resurrection, first of our bodies from the grave, and secondly of our souls from sin. *Abraham* he confessed and said. O Lord give mee but leave to speake this once, who am but dust and ashes. First, then seeing we are but as the dust of the earth, the earth must then obey when God calls & render up her dead: So likewise the fire obeyed Gods command not to hurt the three Children which were put into the fiery furnace; and yet to have power to burne & destroy those that put them into it. So likewise the Sea obeyed Gods command and was as a wall to the children of Israel, and gave them then a miraculous and dry passage to the earth and the Sea must obey Gods voyce at the last day, and yeelde and give up her dead, *the earth shall give up her dead*: and yet the earth devoured some, as it did at Gods command when *Corah, Dathan* & his company were swallowed up quick, to at this last day of account. God shall only say the word, and all his creature, must obey

obey it, for the dew of heaven is as the dew of hearbs: And as the dew of heaven waters the flowers in a garden and the Sun causes them to come forth, so will the dew of the Lords word raise up again at the last day: we know that the dew of heaven falls suddenly so will the dew of the Lord fall suddenly and unexpected at the day of our Resurrection, even in the twinkling of an eye, even then in a moment for the trumpet shall but sound, and all shall arise: It is a divine worke, and it is past our understanding; therefore let us rather admire Gods infinite goodnesse then be too nice and curious to search into them; Then shall this corruptible part of ours put on incorruption, our naturall bodies shall be made glorious bodies; though we have lain a long time in the grave & borne of the earth moulding and continuing away.

We all know that every night is the dayes funerall and what is the morning but a dayes resurrection againe: or like the setting of the Sun at evening, which the next morning shall rise againe: And

we all know that when wee see or put a roote in the ground that it must lye all the winter, and as we thinke dead; but in the spring time ( by our hope ) wee shall see it revive and shew it selfe by vertue of the Sun : just so will it bee with us at the day of our Resurrection : for it is a most certaine Argument, that he that can doe the greater worke, can also doe the lesser : for God who did make the world, and also man at first of nothing. can at the day of our Resurrection make us perfect bodies againe of something. Therefore O Lord, I beseech thee prepare me for the day of my death, that whither it shall bee by the Messenger of death, or by the Trumpet of thy Judgements, that at the last day, when I shall rise againe, I may behold thy glorious Majesty, with all thy royall Army of holy Martyrs and blessed Angels, that I may not bee found with a distracted and a guilty Conscience; nor with the Repreates call to the Hills to cover me, nor unto the Rockes to fall upon me; but that I may taste of thy endless mercy, and so bee received into thy



1 Cor. 15

thy heavenly Mansion : Therefore my beloved, seeing we looke for such things, let us be diligent, that we may be found of God, pure, spotlesse, and blamelesse : for seeing then that all these things shall come to passe, and bee dissolved, what manner of persons ought we to be in all holinesse and conversation of life. Therefore let us labour while we live here on earth, that we may bee found white as the Snow in *Salm.* and cloathed with the robes of Christs Righteousnesse. Alas, what are we at the best, (as I have said) but dust, earth, and ashes, a Coffin of Coffins, yea a Coffin for the Wormes : A little blast of sicknesse carries us away in our youth ; and if wee hold out a little longer, we consume and moulder away with old age : we at the best are like but a painted wall, one Winters storme quite defaces the beauty of it ; so one blast of death carries us quite away to the Grave, and to the earth againe : therefore saith the Prophet, *The dust shall returne to the earth as it was; and the Spirit shall returne unto God that gave it at first. Ecc. 12 7.*

And let all men remember this that we shall bee found, and rise againe, and stand upon the earth : And then God will finde a sinner at that day ( if hee dye without Repentance ) as if the sinner had but just committed the act of sin at the same time. *Paul* will be found although not Preaching, as hee did on earth, but in the condition he dyed, with the same sins, or with the same righteousness, as we live or dye in them, for our Consciences will then accuse us, our memories witnesse against us, and our reasons will bee our Judges at this day ; wee shall have no more to say for our selves, then the man in the Gospell: who came into the Dinner without a Wedding Garment on ; but marke I pray you; being asked how hee came thither, the Text saith, he was dumbe he was silent, he had not a word to say, his owne Conscience accused him, and so he was bound hand and foote, and cast into everlasting fire : And if we would have this wedding Garment found upon us wee must first while we live here on earth labour to get Grace in our hearts,

Mat. 22. 11.

*Simile.*

hearts, and faith in our boles : we must wholly leave and forsake this sin of Covetousnesse ; the Prodigall must forsake his sins of wantonnesse : wee must doe presently, as *Zacheus* did, who came downe hastily, and received Christ joyfully, and give satisfaction to those men we offended really ; we must not defer the time, or take advice whether it were time yet so to doe ; no, wee must with *Zacheus* make our owne Will, and be our owne Executor ; and make Christ our over-seeer ; behold Lord, halfe of my goods I give to the poore : If I have done any man wrong, I will restore him foure fold. God doth not regard the execution but the intention ; not our tongue onely, but the heart : we must not flatter over our Confession, wee must not put away some sins onely, and retaine other some ; no, we must put the Sword to the throat of sin and cut them off ; and like *Phineas*, pierce *Zimri* and *Cosbi* through and through : wee must not (if we meane to appeare before God blamelesse and spotlesse) leave some beloved sin in our bosome : no, not the sin

of our beosome unrepented of; no not our  
 beloved Dalilaes fins : and be like *N. 20.*  
*man* say, the Lord be mercifull unto mee *2 King. 5.*  
 for this finne, I did not thinke on it, I *18.*  
 had forgot it : but pray with *David.*  
*Cleanse my soule even from my secret*  
*finnes;* finnes, whether I have done to *Pfal. 19. 12.*  
 please my selfe or to please others ; yea,  
 our whispering finnes; such finnes as we  
 have striven so long to hide from God  
 and man that now wee have forgotten  
 them our selves: O saith *David. Forgive* *Psalme 25*  
*me the finnes of my youth ;* my finnes of  
 negligence, and my finnes of ignorance ;  
 there is no sinne so small or little but is  
 able to cast us into Hell for ever; there is  
 no sinne which if it bee unrepented of,  
 but we shall one day render an account  
 of to God Almighty : else how shall  
 Gods Justice be manifested, if mans of-  
 fences be not punished : for the mani-  
 festation of Gods glory will bee such at  
 this day, that wee shall confesse that his  
 Justice is but justly and rightly false up-  
 on us ; so shall it bee with a wicked  
 man at his resurrection, he shall not have  
 a word to answer for himselfe, no not

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a word

a word at all to plead for himself. O what would *Dives* have given that hee might have but sent to his five brethren to have warded them of the place of torment where he was in: no, saith *Abraham* it cannot bee. if they will not heare and beleeve *Moses* and the Prophets, they will not beleeve though one arise from the dead. A day there is for man, and a day there is for God, & as there is a day for man account to be made up in, so there is a day for Gods eternity to bee shewed. Gods account is true those live long that live well, the Text saith, as you may read, *Esay 65. 20. A child shall die an hundred years old, and the old man shall not live halfe his dayes*: The meaning is, the greatest childe is the honourable old man, for where a young man doth observe Gods commandements, doth not hee deserve more then the old man that hath spent his whole time in vanity and in wantonnesse: Hee that can give an account of his time, and the use of his experience; as how often he hath prayed, and how hee hath shed many teares of contrition for his sins, and hath heard



heard many Sermons, and made use of them, and did receive the holy Sacrament, his days shall be long in the land : The young man in this case is the old man because he is the first borne by regeneration and reformation, olde age is extracted from youth, a young *Samuel* shall be called before an old *Ely*. Wee shall meete and see the old auncient Patriarks, as I have said, *Moses*, *Aaron*, *Abraham*, *Isaac*, *Jacob*, the olde Prophets, *Elias*, *Jeremiah*, *Daniel*, *Hosea*, *Esaiah*, *Isaiah*, *Amos*, we shall likewise behold the 24. Elders, the holy Apostles, *Matthew*, *Marke*, *Luke*, *James*, *John*, *Paul*, *Peter*, all the holy Martyrs, *John the Baptist*, *St. Steven*, all those infants which were slaine by *Herod*, with their Olive branches in their hands, saying *holy* *holy* *holy*, *Lord God of Saboth*, *Heaven and Earth is full of the Maesty of thy glory*.

Now who be the twenty foure Elders it is generally imagined by all Divines, that they be the twelve Tribes of *Israel*, and the twelve Apostles, which make the 24. Elders ; therefore let us cheare

Gen 47.6

up our Spirits with olde *Iacob*. and get up into the Land of *Coshen*. where we shall see our brother *Ioseph*, which will prepare all things necessary for our occasions and we shall then sit downe with old *Abraham*, *Isack* and *Iacob* in the Kingdome of Heaven.

Ags 26.

Therefore I pray you doe not put off the thought of this day of death, as *Agrippa* did *Paul* saying *I will heare thee another time*: It was *Ierusalems* fault and sinne, but they remembred not their end. Death come swiftly no on foot but on Horse-backe, and on a pale Horse: Let us therefore remember our death, and leave sinne, that sinne may not leave us in the Grave: O let us consider our latter end, let us bee as the wise Virgins, to have the Oyle of Faith in our Lamps, that wee may enter with the sweet Bride-groome of our soules to the Land of blisse and eternall happinesse. O that our minds were but answerable to Gods mercies, or that wee had as straight soules as wee have bodies then wee should be perswaded to forsake this idle, sinfull, and wicked

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World, and count all as drosse with St. Paul; and desire to know nothing more than Jesus Christ and him Crucified, then sicknesse and Death may come as often as is possible, and wee shall not bee affraid of it. For indeede wee cannot by Nature be able to beare the pangs of death well, until wee bee schooled and instructed by sundry trials and exercises in this life: Our sincere Conversion before death approaches ought to appeare; first, in the Examination of our Hearts and wayes: Secondly, in the confession of our finnes and manifold transgressions, which wee from day to day have committed, and all good orders have omitted, and then likewise that God is just in his Judgements. Thirdly, in begging, and reasoning with unfeigned sighes and groanes of the Spirit for pardon, and reconciliation in Jesus Christ.

A dying man must not so much fixe his mind on the pangs and torments of death, as on that blessed estate of eternall life, enjoyed after death, upon which he must fixe the eye of his faith by Jesus Christ.

A comfort  
to all that  
dye well.

2 Cor. 3.

Wee must looke upon Death in the Glasse of the Gospel, as it is a sound and a sweete sleepe, and an entrance into Heaven : not looking upon it as in the Glasse of the Law, or as it is a curse and a pit-fall to destruction; for death it selfe is nothing; It is our ill confidences that makes us so affraid : it is the Coffin, the Sheete, the tolling of the Bell, and the weeping about us makes death so horrible : Death can doe us no harm, for it is but as a pillage to a better life. I would have every Christian man and woman upon their sicke beds, to looke for death and take it patiently and willingly : My first Reason is, because the death of every member of Christ is fore-seene and ordained by the especiall Decree and providence of God, yea, the very circumstances thereof : Secondly, then Gods promise *Bless'd are they that dye in the Lord, for they rest from their labours and their works follow them.* Then thirdly, hee that dyeth in Christ, hath his soule and body really coupled to Christ, according to the Covenant of grace. Then fourthly and lastly, God hath

hath promised his speciall and blessed  
presence to the sicke and dying that are  
his: as we may reade in the 43. of E-  
say. where hee declares himselfe thus:  
*When thou passest through the waters, I  
will be with thee, and through the Ri-  
vers, they shall not over-flow thee: when  
thou walkest through the fire, thou shalt  
not be burnt, neither shall the flame kin-  
dle upon thee: for I am the Lord thy God,  
the holy one of Israel thy Saviour.*

Now to dye in faith, is when a man  
in the time of his death with all his heart  
relye himselfe wholly on Gods speciall love  
and mercy in his son Iesus Christ: So did  
the Prophet David when he was great-  
ly distressed, encourage himselfe in the  
Lord his God, with a great deal of faith  
saying, remember the word unto thy  
Servant upon which thou hast promi-  
sed, and caused me to hope: *This is my  
comfort in my affliction: for thy Word  
hath quickned me: My flesh and my heart  
faileth, but God is the strength of my  
heart, and my portion for ever. As Moses  
lifted up the Serpent in the Wildernes,  
even so must the Son of man be lifted up:*

Psal. 124.  
49.

1 Sam. 30.

49.

1 al. 37. 26

1 John 3. 14

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That is, when hee fees Death to draw upon him and to sting him he then must fixe his eye of Faith on Christ exalted on the Crosse, and also Crucified for our eternall life.

The very sighes sobs and groanes of a repentant and beleeving heart, are prayers before God, as effectually, as if they were uttered by vocall intercession. Such

Pfal 10. 17

as, *Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt incline thine ear. He will fulfill the desire of them that feare him: he also will bear their cry, and will save them.*

Pfal. 145.  
19.

Call to minde the last words of a dying man, mentioned in the holy Scripture.

Luke 2. 46  
Act. 7. 59.

*O Lord I have waited for thy salvation. Father, into thy hands I commend my spirit, Lord Iesus receive my soul.*

Here is matter of great comfort; mans misery then shall have an end; then his joyes are approaching and at hand; yea even while he is gasping in deaths pangs, then is he carried on a sudden by a company of holy and blessed Angells from earth to heaven; from his Crosse to Paradise, from a world of woe, of trouble

affliction, care, anxiety of mind, to a Kingdome of happinesse, and eternall blisse; for in heaven there is no feare no sorrow, Satians envy nor the worlds malice shall once offer to assaile our bodies, or vex our hearts; & though Sathan came to our first Parents *Adam* and *Eve* in paradise, and there did tempt them and deceive them, here hee dare not come to tempt any: O how blessed is the change, when in every moment of misery joy enters? Imagine you are a poore traveller in the night time & out of your way, wandring alone upon the mountains, and far from any house or company, destitute of money, weather-beaten with rain and winde, terrified with thunder stifte with cold, wearied with labour famished with hunger, and almost brought to despaire with the multitude of miseries: marke I pray you if this man upon a sudain in the twinkling of an eye, should bee placed in a goodly, large, and rich palace, furnished with all kinde of rich and cleere lights, warme fire, sweet odours, dainty meate, soft beds, pleasant musicke, fine appar-

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rell, honourable company, and all these prepared for him, then to serve him, honour him, and to annoynt and crowne him a King for ever : what would this poore man do? what would he say? surely nothing, but rather in silence admire it, and weep for joy : nay, farre happier then all these are the joys in heaven; and surely so is the state and condition of every penitent man, which can before he dye make his peace with God, for then shall he be free from all earthly molestation and from all those troubles which this world brings upon him ; for while hee lives heere, hee lives but in a vail of misery, and in a valley of tears too troo & troo with every winde & storme but he is happy who can say with *Simon* Lord lettest thou thy servant depart in peace, and with *David* can say my God and my Lord : then will our Saviour meete us ; saying, come you blessed of my Father receive the Crowne, receive the Kingdome which was prepared for thee from the beginning of the world; and then no sooner art thou come into Paradice, this heavenly mansion, this place

place of everlasting joy and happinesse. but in stead of sorrow, wee shall have joy, in stead of trouble and affliction we shall have peace and rest for our soules; and for our company wee shall have the Angels and Arch-angels to intertaine us, and hug us, and imbrace us with armes of love: our Saviour performing his promise in giving us a Kingdome; at which meeting the Angels shall sing, the blessed Saints shall rejoyce, all harps warble, all hands clap for joy; and our poore soules ravished with delight: And if this be the end and state of all penitent and true beleevers who will not say, hasten thy comming O Lord, come Lord Jesus come quickly.

O let us present unto our soules the blessed and happy condition of the life to come, and this will be effectuell to stir us up to every good and holy duty, and to comfort and cherish us in all conditions and estates whatsoever, while we live in this sinfull world, and amongst this untoward generation; what will a man care for crosses, losses, and disgraces in this world, that thinks of an  
hea-

heavenly Kingdome? what will a man care for ill usage in his pilgrimage of this earthly Tabernacle, when he knowes he shall be a King at home? we are all (in this time of our absence from God) but even strangers and pilgrims upon earth: here in this life we must suffer indignities, reproaches, scoffes many what not, yet all of these are for our good, if we can endure with patience, & overcome these no temptations with joy & alacrity for in the end there is comfort, we shall have a better estate to come yea in the highest heavens; and altho in the mean time, it is nothing but a fitting and preparing of us to that heavenly Kingdome which holy David desired to be but a doore keeper, rather then to dwell in the tents of Kedar: let this be our hope and comfort howsoever we fare heere in this life) that wee have heere but a little time to spend) and it will not bee long ere we inherit this Kingdome of Glory: Alas the afflictions of this life are not worthy of the glory that shall bee shewne us hereafter: *Romans* Chap. 8. Ver. 18. And therefore good olde *Ignatius* in a burning



ning zeale durst say it, Come fire, gal-  
lowes, Beasts, breaking of my bones,  
quartering of my members, crushing  
of my body all the torments of the De-  
vill, let them come upon me, so I may  
enjoy this treasure of Heaven: So Saint  
Paul. Hee counted all things but drosse  
in comparison of Christ; I desire to bee  
dissolved and to bee with Christ, saith  
he, and well might I see say it, that  
knew what a change would bee one  
one day; for never was cold shadow  
so pleasant in hot Summer, never was  
easie bed so delightfull after labour, as  
shall be this rest of heaven to an afflict-  
ed soul comming thither out of this val-  
ley of teares. O then what service should  
we do? what paines should wee suffer  
to attaine this rest? were it to runne  
through fire and water, were it (as  
Saint *Augustine* said) to suffer every  
day new torments. yea, the very tor-  
ments of Hell, yet should wee be con-  
tent to abide it, and how much more,  
when wee may buy it and obtaine it  
with teares and with repentance, with  
a little sorrow and contrition for sinne,  
which

which wee have brought upon our owne selves, by our disobedience and neglect.

Obedience saith a holy Father, is one of the first steps to heaven, and to dye in obedience, is to bee willing and readie to goe out of the World when God calls us : As in the *Proverbes*, Chapter fourteene, and Verse 7. 8. It is thus said, *None of us liveth to himselfe : and no man directh to himselfe : for when we live wee live unto the Lord ; and when wee dye, wee dye unto the Lord : Therefore whether wee live or dye wee are the Lords :* Which words teach us, that in the very heure and when the very pangs of death are upon us, wee should resigne our selves to the will and pleasure of Almighty God, who first made us, and gave us life : And as *David* did, freely and with confidence say, *Into thy hands I commend my spirit ; thou hast redeemed it O Lord God of truth*

Againe, hee that will surrender his soule into the hands of God, the

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Creator of it, must be resolved that God can, and will receive his soule into Heaven, which none can doe of himselfe, except the Spirit of God doth certifie his Conscience, that he is Redeemed, Justified, and Sanctified in Iesus CHRIST. and shall be likewise glorified. Wee must not feare Death at all; And my reasons are these: First, in all our care wee have occasion to shew our obedience to God Almighty. Secondly, all future sin is prevented by death, and St. *Paul* saith, that the last that shall bee destroyed is death, that shewes unto us, that death hath no more power over our bodies, and that our bodies and soules shall bee united together againe, and shall receive our reward according to the deeds wee have done in the flesh. Thirdly our bodies are brought to a better and far more happy place and blessed estate, where we are insensible of all future miseries, and cease to be any more an instrument either active or passive in sinne. Fourthly, it give the soule a free passage to the Celestiall glory,

ry, where we shall have the Vision and fruition of God the Father, who was our Creator ; the society of God the Sonne who hath been our Redeemer, and Advocate ; the company of God the Holy Ghost who hath sanctified us. Where sorrow is never felt, complaint is never heard, matter of sadness is never scene, evill successe is never feared ; but instead thereof, there is all good without evill. Life that never endeth, beauty that never fadeth, love that never cooleth, health that never impairerh, joy that never ceaseth : O did wee but thinke on this glorious place afore hand, whe ein are those heavenly mansions prepared for us, did wee spend many thoughts upon it, and ever and anon sigh and seeke after it, untill we came to the possession of it : O how would these heavenly meditations ravish our souls, as if heaven entred into us, before wee entred into heaven :

Thus I perswade my selfe, I have now wonne some, and whom I have woane, the Lord in mercy keepe : and so I discharge my selfe. For wee are all by our owne disposition, like unto

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tottering walles, still ready to fall. And therefore I would I might say, as it was said to him that suffered with Christ, *This day shall yee bee with mee in Paradise.* And if this day your hearts be thoroughly converted, surely this day you are in Paradise. It was no comfort to *Adam & Eve*, to remember they were in Paradise, seeing themselves now cast out. And if we be once placed in Paradise, then let us looke to our standing that we fal not. For as we are mortall, so are we mutable; and nothing so familiar with us as to change. *Deut. 5. 29.* Unconstant we are God knowes, the Lord make us stedfast. And the remembrance of these heavenly joyes, which we have now heard, let that make us stedfast even to the end. And so let us pray, that the Lord in his infinite mercy would correct our present sinfulness, erect and build up our further knowledge in him, and direct our future frailty, that we may earnestly desire, advisedly search, truely know, and perfectly fulfill all things that may

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please



please him, the ever-living Lord God; whereby we may walke uprightly in his waies, and live truely in his love, to our comfort, and his glory; that in the end we may obtaine that long looked for, & much desired beautifull Diadem, wherewith he crowneth all his Elect, and so reigne with him in his everlasting Kingdome, the Heavenly *Canaan*, the Land of promise; a paradise of pleasure: there to behold the delightfull countenance of his most glorious Majesty and to be filled with the exceeding sweetnesse of his most blessed presence, which is life everlasting: which no heart can imagine, no tongue can utter; nor the wit of man expresse the happinesse thereof. Now I would intreat you to adde this short Prayer, to the effect of the words which you have already heard, that God Almighty may give us both hearts and time, to pray for a pious dissolution out of this life, whensoever it shall happen.



A Prayer to the effect of the matter before mentioned.

O Most sweet Lord Iesus Christ, as the Heart brayeth for the Water streames, so doth my soule long and thirst after thee my God: O when shall I come to God my Saviour, to see him with these eyes, and appeare in the presence of my Bridegroom? When shall I bee loosed from this prison, wherein my soule is miserably captivated? I am weary of this sinfull and wicked World, and with the Apostle, let me say, *I desire to be dissolved, and to bee with Christ, which is best of all.* O Lord Iesu, thou hast numbered my daies, and thou knowest the houre of my death, and thou hast appointed the terme of my Life; my dayes are in thy hand: *For thou hast made my dayes but as a span long, and mine age is nothing unto thee; for what is my life? even as a vapour that ap-*

peareth for a little time, and then vanisheth away. Therefore, O Lord teach me so to number my dayes, that I may apply my heart unto wisdom. Deliver me from the body of death, when it pleaseth thee, for my soule inclineth to heavenly rest; & I desire to goe from darknesse to light, from paine to pleasure, from this lifes trouble to eternall rest; from my manifold infirmities, to perfection and felicity. Come Lord Iesu, and dissolve me from this body, that now longeth to bee with thee: Thou hast said, O Lord, *where the Master is, there shall be the Disciple*: A little before thy Death, thou didst pray thy Father, O Lord Iesu, pray now for me: *Father, those whom thou hast given mee, I will that they shall be where I am, that they may be with mee, and see my glory which thou hast given me*; for thou hast loved me before the foundation of the World. Let me with thine Apostle cry out, *It is good for us to be heere*. O Lord Iesu, be present at my right hand, when I dye, and say unto my soule, Soule bee of

of good comfort, thy sins be forgiven thee: Remember me in thy Kingdom, and say in mine eare, *This day shalt thou be with me in Paradise.* At length, O sweet Iesu, raise my body, that in the resurrection of the Saints, I may rise to life, and with joy appeare before thee my Judge & Advocate. that I may heare thy desired voice to thine Elect, and to me saying, *Come ye blessed of my Father, possesse the Kingdome prepared for you, before the foundation of the world:* Come Lord Iesu, from thy Kingdome of Grace, to thy Kingdome of Glory: and not for any merits or deserts of mine, but for the Lord Iesus Christs sake, who is the Sonne of thy love, and the Lambe of thy bosome; to whom with the Father and the Holy Ghost, bee ascribed all honour, glory, power, might, majesty, and thanksgiving, from mee, and the rest of Gods people, now and for ever. *Amen.*



## A Prayer for the Morning.

**O** Lord Ieſu, the Judge of the Quicke, and the Dead, let thy good Spirit, in the ſchoole of Diſcipline, ſo teach and direct me, that I may ſo much profit by wiſhing, as to deſire thy comming in Glory, & conſider the laſt day of my life, as the ſweeteſt day of my Redemption: and with a joyfull deſire expect thee the Son of Man, as my Saviour, Advocate, Surety, Bride-groome, my Head, and Biſhop of my ſoule. But oh my God, keepe & guide me, that I may beware of thoſe horrible vices, which in theſe ſinfull, dangerous, and mutable times, & in the end of the world doe raigne among the wicked and ungodly: and likewise from gluttony, drunkennes, adultery, and immoderate care of this life, knowing that no ſuch can inherit the Kingdome of God: and that I ſet not my minde or affection too much



much upon Delights, Riches, Profits, Preferments, and Pleasure of this World, with which our hearts are made so heavy, that they can never come to a serious consideration & desire of Heaven, and the future felicity. But worke in mee the grace to seeke Christ, and his Righteousnes, and with *St. Paul, desire to be dissolved and to be with Christ*, and count all things in this World as dung or Chaffe to the knowledge hee had of Iesus Christ, and him Crucified.

Furthermore, lead me, O Lord, and guide me I beseech thee in the way of all truth and righteousness, and so governe all my actions this day, that I run not into any sin, or kind of danger, but that all my doings may tend to thy glory, the good of thy Church, and the discharge of my duty in my life and conversation: defend and deliver me likewise from all temptations and afflictions in this sinfull World, and from all mine enemies, & from all deceits and dangers of Satan, the deadly enemy of mankind:

V 4                      kindle

kindle my heart and affection with a fervent zeale of thy sacred Word, that I may observe, learne, & embrace thy holy Word, and know thy blessed Will, & walke in thy wayes. Strengthen me with thy holy Spirit, boldly and constantly to professe the honour and service of thy great and Holy Name, lest at any time through frailty of the flesh, or through feare of worldly afflictions I fall from thee. O Lord strengthen my weake faith, kindle it more and more in fervency and love towards thee, and in all Christian love towards my neighbours. Suffer me not O Lord, to receive thy Word any more in vaine; but grant that it may prove as good seede sowne in fertile ground, that I may bring forth the good fruite of repentance in my life and conversation, to thy honour and glory, and the future good of my soule and bodie hereafter. Give me a contented minde with my Estate, and all other blessings which thou O Lord God, of thy bounteous goodnes in mercy hast bestowed upon mee, that

that I may use them soberly, discreetly, and be truly thankfu'l unto thee for them ; grant me patience in all my troubles and afflictions, which man daily happen unto mee : And grant Oh deare Father, that I neither grudge or repine at thy fatherly corrections, knowing them to be tokens of thy love, and instruments of my exercise and triall; neither that I seeke revenge of my enemies, knowing that vengeance is thine, and that thou wilt repay it in due season : keepe my wandring will and affection from all evill thoughts, my tongue from prophane and lewd speeches, my body, and every part thereof, from all sinful actions, and outward violence: Let all my love, my faith, my hope, my delight and confidence onely bee upon thee : Open my heart to have pittie upon the poore distressed members of Jesus Christ, whether they be afflicted in body, or minde, or both : Give me the gift of Chastity, that I may walke honestly, and that I may possesse my vessell, which is the Temple

ple of the Holy Ghost, with Sanctification and honour, and not in the lusts of the flesh, as the wicked and foolish doe, which know not God. Give me, O Lord, a soft and tender heart, to be sorrowfull for my finnes and transgressions that are past, which I have so wilfully committed: thankfulness unto thee for all thy mercies and benefits, which thou in thy love hast from time to time bestowed upon mee: Let thy mighty hand and out stretched arme O Lord bee still my defence, thy mercy and loving kindnesse in Iesus Christ thy deare Sonne, my salvation: thy true and holy Word my instruction; thy grace and holy Spirit my comfort and consolation unto the end of my life, and in the end: and give mee grace hereafter to performe that which thou hast commanded me, that so I may live in the feare of thy holy and blessed name, and also dye in thy favour, that I may rise to life for ever with my Lord Iesus Christ, and evermore dwell with him in the  
most

most glorious and joyfull Kingdome,  
the onely thing which I desire and  
hope for, through the merits and  
mercy of the same Christ Iesus thy  
onely Sonne, and my onely Lord  
and Saviour: not for any merits  
or deserts of mine, for I forsake  
and renounce all; but for the Son  
of thy love, Jesus Christ, in  
whose name and words I con-  
clude and shut up mine imper-  
fect Prayers, in that absolute  
forme of Prayer, which thy Son,  
and our Saviour taught his Di-  
sciples, saying, *Our Father which  
art in Heaven, hallowed be thy name,  
thy kingdome come, thy will bee done  
in Earth as it is in Heaven, give us  
this day our daily bread, and forgive  
us our trespases, as wee forgive them  
that trespasse against us, and lead us  
not into temptation, but deliver us  
from evil, for thine is the Kingdome,  
Power, and Glory, for ever and ever,  
Amen.*





### A Prayer for the Evening.

**O** Most mighty Lord God, and most mercifull & loving Father, in thy Son Iesus Christ, I sinfull creature am bold to returne unto thee all possible praise & thanks for al thy great and manifold favours, which thou in thy mercies hast from time to time vouchsafed unto mee a sinfull wretch, who am full of sinne & iniquity : I beseech thee favourably to heare my unperfect Prayers, and to grant my request and needfull suite, which I offer and make unto thee at this time. Forgiue me, I entreat thee good Father, all my sinnes that I have committed, from day to day against thy Divine Majesty : And suffer me not, O Lord, hereafter to offend thee any more; that neither sin nor Sathan, nor my unruly passions, may have dominion, or reigne any longer in my mortall body; for I confesse I have herein done wickedly, and have broken

broken all thy commandements, and have builded a *Babel* of mine owne actuall transgressions against thee, for which thou mightest in thy severe Iustice punish me, both in soule and body to eternall death, besides those sinnes which I have this day committed, which none but thine all-seeing eye, & mine owne conscience can testifie. Forgive me all that is past, and powre upon me, O Lord, the holy Spirit of wisdom and grace, and so governe & lead me by thy holy Word, that it may be a Lanthorne to my feet, and a light unto my steps. Increase my faith, O mercifull Father, that I doe not swarve at any time from thy heavenly Word; but augment in me hope and love, with a care keeping of all thy Commandements: and seeing I live now in these most perilous and dangerous times, let thy fatherly providence defend mee against all changes and chances whatsoever that shall happen in this sinfull World: shew thy mercy upon me, and so enlighten the naturall blindnesse and darke-

darknes of my heart by the Heavenly grace, that I may daily bee regenerated and renewed by the operation of thy holy Spirit. By the which, O Lord purge the grosseſſe of my hearing and understanding, which have bin choaked with the cares & pleasures of this world, that I may profitably read, heare, and understand thy ſacred Word and heavenly Will; believe and practiſe the ſame in my life and converſation; and alſo mortifie and kill in me all carnall deſires and luſts of the fleſh, that my life may expreſſe my faith in thee. But moſt chiefly I intreat thee, O heavenly Father, to defend my ſoule againſt al assaults, temptations, accuſations, ſubtle baits and deccits of the old enemy of mankind, Satban, that roaring Lyon, ever going about, and ſeeking whom hee may devour: And when I ſhall happen to fall into ſin through the frailty and weaknes of Nature, I beſeech thee to worke true Repentance in my heart, that I may bee heartily ſorry, without deſperation, truſting in thy  
mercy

mercy without presumption, that I may amend my life, and become truly religious without hypocrisie; lowly in heart without feigning, faithfull and trully without deceite, merry without excesse, sad without distrust, and sober without slothfulnesse, and content with mine owne estate, without covetousnes, which thou hast bestowed upon me: and likewise blesse that Talent which thou hast but lent me, that I may increace it to thine honour, and for the reliefe and maintenance of my charge and family.

Finally, for as much as it hath pleased thee to make the night for man to rest his wearied Limbs and busied minde in it, as thou hast ordained for him the day and Sun-shine to travell, to follow his honest labour and Vocation; grant, oh heavenly Father, that I may so take and enjoy my bodily rest, that my poore soule may continually watch, like the wise Virgins, with the Oyle of faith in my heart, for the second comming of my Lord and Saviour Iesus Christ: and in the  
meane

meane season, that I be not overcome by any fantasies, dreames, or other temptations, but that I may fully set my minde upon thee, love thee, feare thee, and rest in thee: And then, O Lord, waken mee againe in due time, that I may behold the light of the next day to my comfort, still preparing my heart and mind to thy service every day, and my whole life time in truth and sincerity, that when I have run the short race of this mortall life, thou maist bee pleased to call mee, to bee partaker of a better, and so I may live and dye, and ever remaine with thee in thy Heavenly Kingdome, through Iesus Christ, our onely Lord and Saviour, in whose Name I begge all these graces, in that short and absolute forme of prayer which he hath taught us saying, *Our Father which art in Heaven,*  
*&c.*



desire at all to tread in Gods House. but spendett the Sabbath irreligiously, vainely, and prophanely, at the Dice at Cards, Bowles or Tables : Oh deceive not thine owne soule. It is a signe thou art none of Christs Sheepe, but one of the stinking goates of Satan ; *And there will come a day of separation, when Christ Iesus, the great shepheard, will divide the sheepe from amongst the Goats ; when he shall set the Sheepe on the right hand, and the goates on the left.*

This same Doctrine doth serve to reprove three sorts of men.

First, Atheists. that thinke it lost labour to be religtous, and that there is no good got by hearing Sermons, and leading of a Godly life. Oh it hath even bin the cursed thought of a mans heart to thinke so, as was used in the time of the Prophet *Malachy* : *It is lost labour to serve the Lord, and what good cometh there by serving of God?* Oh then let such be warn'd betimes. that if they looke to have any comfort in death, and after death, that now they labor to

1.  
Papists.

be approved for the sheepe of Christ.

Secondly, the Papists, which keepe poore men in miserable ignorance and blindness: And all others which seeke by all meanes possible to hinder Christs sheepe from endeavouring to be taught, which otherwise would enquire, *where Christ feedeth his sheepe*, where the Word is truly preached and taught, and the Sacraments duely administered. These are like the Scribes and Pharisees, *Who shut up the Kingdom of Heaven; that will not enter themselves, nor suffer those that would.* Whereas the Scriptures doe require of all men *the Spirit of discerning*, Ephes. 5. 15. *Try the spirits, whether they bee of God; that so they may allow of those things that are good, and bee without offence till the day of Christ: otherwise if they follow their false teachers, they are sure to perish. For when the blinde leade the blinde, they both fall into the pit of destruction.*

Matt. 18.  
14.

3.  
Carnall  
worldlings

Then thirdly, all carnall and secure worldlings. who, although they doe enquire where they may buy a good  
bar-

bargaine, or to get a good purchase, and labour for that, yet never enquire *where Christ feeds his sheepe*. Oh, it is a wonder to see how men doe cover pleasures, profits, and preferments: These they seeke for with might and maine. Surely by this they declare to the whole world, that they are none of Christs sheepe: For if they were, *they would heare his voyce, and follow him*, Iohn 10. 27.

Seeing the true Church of God doth here seeke unto Christ Iesus for to bee taught and directed, wee learne that it is the duty of the true Church of God, to acknowledge Christ Iesus alone for their great Pastor and shepheard, the onely head and chiefe Bishop of his Church, and therefore to bee ruled by him, and his Word alone, to be content to be led and governed by this great Pastor and Shepheard of the Church, Iohn 10. 28. *I am the true shepheard, and do know my sheepe, and am knowne of mine. This is acknowledged by Peter in the behalfe of all the Disciples; Master, to whom shall we goe?*

Z 2

*Doct. 3.*

The Church of God doth acknowledge Iesus Christ for her chiefe shepheard

*Thos*

I haue haſt the words of eternall life, and  
 Eph. 2. 22 Christ hath promiſed to be preſent with  
 Col. 2. 19 his Church, even to the end of the world.  
 And againe he ſaith, that where two or  
 Math. 28. three are gathered together in my name  
 I will be in the miſt amongſt them.

And the reaſon to be marked and  
 Reaſ. 1. well conſidered, which ſerves like-  
 wiſe for the confirmation of this point  
 of Doctrin unto us, is becauſe the  
 worke of ſalvation is wholly and onely  
 wrought by him, and no part thereof  
 is reſerved to any creature; as the A-  
 poſtle witneſſes. when he ſaith, *That*  
*amongſt men there is no other name gi-*  
*uen under heaven, whereby we may be*  
*ſaved. but onely by Ieſus Chriſt.* And  
 likewiſe St. Paul ſaith, *that hee is able*  
 Heb. 1. *perfectly to ſave them that come unto*  
 God by him.

Iſe. 1. This condemnes the Church of  
 Rome as no true Church of God. Firſt.  
 becauſe they will not content them-  
 ſelves with our Saviour Chriſt, to be  
 their great Paſtor and generall ſhep-  
 heard, but they have ſet up the Pope as  
 his Vicar, and matched him, yea. pre-  
 ferred

ferred him before Iesus Christ. Nay, they will not be content with that pasture which Christ alloweth for his sheep; the green pastures of the sacred Word, and cleare streames of his blessed Gospell; but they will feede upon the filthy trash, and filthy drugges of their owne devising: the fend and foolish devices, inventions and traditions of men, of their Popes and Cardinals: So as they declare to the world they are no sheepe of Christ, *In that they will not heare his voyce, and follow him:* Nor be content with the food he hath prepared for them, but feede upon the filthy and foule puddles of mans traditions.

This may serve to admonish all the faithfull Ministers of Iesus Christ, which stand in his stead: that they teach nothing but the trueth of Gods wholesome Doctrine, not their owne devices and dreames, to please their Auditors eares, but not profit their soules. So on the contrary part, you that are the hearers must content your selves with the pastures of Gods Word.



the plaine and pure preaching of the Word of God, and not to bee carryed away to listen after strange shepheards, that teach erroneous Doctrine that may corrupt; or the devices of man, which may tickle the eare, and not worke grace in the heart. And such are the wicked Doctrines of the Church of Rome, which will putrifie and poyson mens soules, than edifie them; as their Doctrine of Merits, invocation of Saints, and praying for the dead, and a thousand the like. The which, because they have no footing in Gods Word, are here condemned, as no wholsome pasture for Gods sheepe to feede upon. And thus much for the Churches first request. The second followeth.

*And where thou causest them to  
lye down at Noon.*

**F**OR the better understanding of these words, wee must know how that it was the manner of the shepheards in those hot Countries to drive their sheepe to the pasture in the morning;

ning ; and after , when the Sunne waxed hot , to drive them to the water, and at noone to carry them to some shadow , where they might rest in the heate of the day , least they should be annoyed with the scorching heate and beames of the sun.

So here the Church of God, and the spouse of Christ, compares Christ Jesus to a faithfull and true shepherd , and intreates him to tell her where he doth feede his flocke : that is , his faithfull people to finde shelter and comfort in the heate of persecution , when the Sun is hottest at noone-day : that is , in the greatest and hottest persecution of the Church of God, in the most dangerous and troublesome tryalls , and times of great extreameity , as it was in Queene *Maries* daies , which is here meant by noone-day, when the sun is most hot & scorching , according to that of our Saviour, speaking of one sort of evill hearers : *And when the Sun was up, they were parched, and for lack of rooting it withered away.*

From  
whence  
wee ob-  
serve a  
two-  
fold in-  
flucti-  
on.

1. That the Church of God  
sometimes is in the very heate  
of persecution.

2. That Christ the good shep-  
heard, even the forerunner  
his, but at Noon-day, even in  
the extremity of the same, pro-  
vides a shadow and place of  
comfort and refreshing for all  
those who are his sheepe.

Deut. 2.

The  
Church of  
God some-  
times is in  
the very  
heate of  
persecuti-  
on.

2 Tim. 3

12.

Pl. 54. 19

First, we are to be taught here, that  
it is the will of the Almighty, that his  
Church sometimes should bee tryed.  
And it is his will, that sometimes his  
owne people should undergoe perfec-  
tions, according to the rule of the A-  
postle St. Paul, *Whoſoever will live  
godly in Chriſt Ieſus, muſt ſuffer perfec-  
tion.* This is expreſſly taught by the  
Prophet David, *Great are the troubles  
of the righteous, but the Lord de-  
livereth them out of all.*

Exo. 1. 12

Hab. 2. 23.

This was the condition of the Irae-  
lites in Egypt, who remained a long  
time in cruell bondage under Pharaoh.  
And in Queene *Heſters* time, how  
were the children of God in the heate

of pericution? This was the state of the whole Church of the Hebrewes described thus: That some were racked, and would not be delivered, that they might receive a better resurrection: and others have been tried by mockings, and scourgings; yea, moreover, by blood and imprisonment. They were stoned; they were hewne asunder, they were burned, slain with the sword, wandring up and down in sheep-skins, and in goat-skins, being destitute, afflicted, and tormented; whom the world was not worthy of; &c. Thus we might further consider in the example of Paul, Job, Joseph, David, Jeremiah, and the like, whose lives are a plentiful Store-house to testify this truth; that the people of G O D doe many times endure terrible afflictions, and divers, and sundry tryalls. And thus have wee had experience of in this Land: as in the dayes of Queene Mary, when the Sunne did perch, and that the fire of pericution was great, to the wailing of the bodies of many learned Divines, and deare children of God:

Heb. 11. 25

Br. Latimer.

So

Birth. R. d-  
ly.

B. Cran-  
mer.

M. Brad-  
ford.

So that if wee hope to live with Christ in the Church triumphant, wee must first dye with him here in the Church militant. For none shall reigne with Christ there, that have not suffered with him in this world: nor none shall have their teares wiped from them in the Kingdome of Heaven, that have not first shed them on the earth. Thus having seene the Doctrine, that is, the state and condition of Gods Church here upon earth, to undergoe sometimes many and grievous afflictions; Now let us see the Reasons that so the Doctrine may leave the greater impression in every one of our mindes and affections.

Reason I

In regard of Gods enemies themselves, which know not the father, nor his Son Christ Jesus; they have nothing to stop their cruell rage and devillish malice, as our Saviour witnesseth, when he saith, *They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doth God service: And these things will they doe, because they have not knowne*



knowne the Father, nor yet me: So that it is no marvaile though the enemies of Gods Church doe strive against the faithfull servants of God, being stirred up thereunto by the instigation of Satan, seeing that they know not God, *Iohn 15* nor Iesus Christ, but have their eyes I blinded by Satan, the Prince of the world, and the pleasures of this life.

The Lord suffereth his children many times to undergeee some sharpe and bitter tryalls of affliction, and to suffer even the scorching heat of Persecution, to make knowne the patience, vertue, and graces of his children; as St. Paul saith, *It is necessary that afflictions should come, that the elect may be manifest who they be.* As it is impossible to know the valour of the Sculdier, if he lye alwaies in the Garrison, and never come into the field: so it is impossible for to know the patience, obedience, and love of Gods children till tryall come. And therefore God would have *Abraham* tempted, to make his faith knowne. So *Iobs* patience, *Davids* piety, and *Pauls* courage,

Lam 3. 17.

Jer 48. 11.

rage. &c. The earth which is not till-  
 and plowed up, will yeeld nothing  
 but bryars and thornes. And Vines  
 will waxe wilde, if they bee not pruned  
 and cut. Even so the unruly affecti-  
 ons of our hearts, as so many noyfull  
 weeds, would quickly over-runne the  
 whole man, if the Lord by sanctifying  
 afflictions should not manure us. It  
*good therefore (sayd Ieremy) for a man  
 to beare the yoke in his youth.* And in a-  
 nother place the same Prophet saith  
*Moab hath kept his sent, because he was  
 not powred from vessell, but hath been at  
 rest ever since his youth.* There are be-  
 sides these, diuers other Reasons  
 wherefore the Lord doth thus exer-  
 cise his deare children in this life  
 with many crosses and afflictions: as  
 to humble them for sinnes past, and to  
 prevent sinne in them for the time to  
 come. Because when we shall perceive  
 that the onely weapon whereby Sa-  
 than woundeth our soules, is sinne, it  
 would make us repent of sinnes that are  
 past, and be wary of sins for the time  
 to come: and likewise to humble the  
 pride

pride of our hearts : for knowledge puffieth up, and in whatsoever things we goe before our brethren, naturally we waxe proud of the same. Now the Lord Almighty by these afflictions, like a skillfull Physitian, lets out the superfluous humours of pride and vaine glory, then we shall perceive what wee are by nature.

Well, let us then make some use of this same Doctrine to our selves. We have had a long Morning, and yet wee are in peace and rest : but it will not alwayes be morning, the Sun will arise, and it will bee Noone-day ; the Lord will have a time of tryall. It is the Lords usuall dealing, after a long time of peace, to bring some tryalls, that the elect and true Christians may be truly discerned. Of all things in the world, the Lord cannot endure that his sacred and glorious Gospell should be condemned and despised, as it is at this day amongst us. Oh then, seeing wee must even looke for a tryall, let us prepare and furnish our selves with all needfull vertues, with patience, with covrage,  
and

*Use I.*

and zeale, &c. Alas, any thing will serve the turne now to bee a Christian, a small matter : but if in the time of tryall we shrink, or else yeeld unto the enemy, then wee shall shew that wee are but hypocrites and cowards. O then let us bee good souldiers now in the time of our peace, provide and sharpen our weapons againt the time of War. Let us reckon what it will cost us to bee the sheepe of Christ, losse of lands, livings, liberty, countrey, yea, life it selfe ; yet to resolve by the helpe of God, never to bee ashamed of the Gospell of Iesus Christ, let persecution come never so fierce or hot upon us.

*Use 2.*

Secondly, we learne hereby not to promise to our selves worldly peace & prosperity, while wee continue here. For this life is the time of a Christian mans warfare ; neither must we looke to finde Heaven upon Earth : for if we will be Christs Disciples, we must take up his crosse and follow him; wee must not dreame of a victory before wee fight. For it is the lot of the Golly to suffer persecution : yet this may be the  
con-

comfort and stay of a Christian soule in the middle of them all, that the Lord will dispose of them so, as that they shall worke to the best to them that love God, and never depart from us, but shall leave a blessing behind them, so that we shall be sure of this that wee shall gain more in the Spirit, then wee can lose in the flesh.

Thirdly, seeing it is the will of God, *Vse 3.* that his owne true Church and faithfull children shall be tryed, and undergoe the beate of persecution, let us here learne to be wise and circumspect, neither to thinke that wee are out of Gods favour if we bee tryed, or to thinke the worse of the Gospell of Christ, because the crosse and tryal goes without it. We are ready to thinke that the Lord loves us not, or that the Gospell, the which we professe, is not good, or Orthodoxall, because wee see it scandalized by them of Rome. Well, it is that which God will have. It was the condition of our Saviour Christ before us; and unlessse wee looke the servant should be greater then the Master, it must be our lots.

Then



Doct 4.  
 Christ  
 leaves no  
 his Church  
 in the heat  
 of persecu-  
 tion, but  
 provides  
 comfort  
 for them.

Esay 54.  
 7, 8.

Psalme 2.

Esay 43.  
 1, 2.

Then secondly, wee learne from hence, that though it may bee sometimes Noone-day with the Church of God, hot and bloody persecutions yet Christ hath ever a shelter & a shadow for his chosen people; hee hath for them a place of shelter, shadow, and comfort; hee is ever present with his Church and people in the hottest time of persecutions & afflictions to comfort them, to refresh them, to ease them of their misery, to deliver them. This the Lord expresseth; *For a little time have I forsaken thee, but with great compassion will I gather thee; for a moment in mine anger I hid my face from thee for a little season, but with everlasting mercy have I had compassion on thee.* This doth the Prophet David make manifest, that notwithstanding the rage and malice of Gods enemies, *He that dwelleth in heaven, shal laugh them to scorne, the Lord shal have them in derision.* This comfort is excellently set forth by the Prophet. *But now thus saith the Lord that created thee. O Jacob, and he that formed thee O Israel,*  
 fear

A  
Fold for Christs  
S H E E P E.

Delivered in two Ser-  
mons upon the first Chap-  
ter of the CANTICLES.

Verse 6, 7.

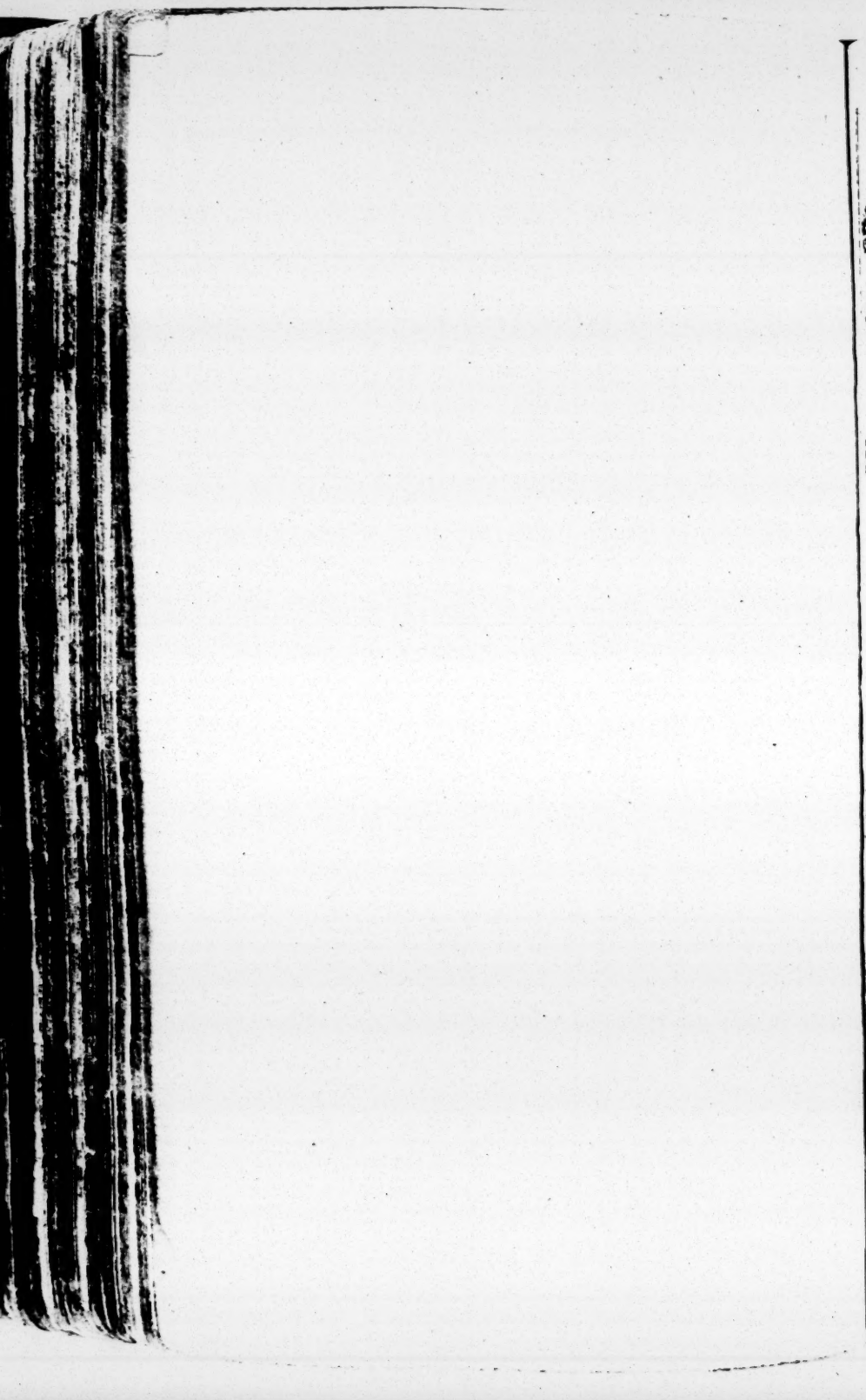
*The eleventh Impression, corrected  
and amended by the Author Samuel  
Smith, Minister of the Word  
of God.*

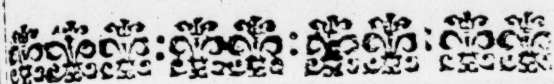
Esay 55. 3.

*Harken, and your soule shall live.*

L O N D O N :

Printed by John Oakes. 1642.





# A Fold for Christs SHEEPE.

Delivered in two severall  
SERMONS.

CANT. I. Vers. 6, 7.

*Shew thou me, O thou whom my soule  
lovetb, where thou feedest, and where  
thou lvest at noone; for why should I  
bee as she that turneth aside to the  
flocks of thy companions?*

*If thou know not, O thou the fairest  
among women, get thee forth by the  
steps of the Flocke, and feed thy Kids  
by the Tents of the Shepheards.*

**N**ow before I enter into the  
Text it self, which I have read  
unto you, it shall not bee a-  
miss for my better proceeding, and

X 2

your

your understanding, for to speake something concerning the Order of placing this Booke, the Title of it, the Subject, and the matter therein contained.

1 Kings 6.

First, touching the order of placing this Booke, wherein *Salomon* labours to build up the spirituall Temple of the soule. It is the same hee hath observed in building the materiall Temple, where hee framed three Courts; the utmost for the common people; the second for the Priests and Levites; and last of all, the *Sanctum Sanctorum*, the Holiest of Holies, onely for the high Priests to enter in at, and that but once a yeare: Even so in this spirituall Temple of mans soule, hee hath likewise framed three Courts: First, an utmost Court, which is his booke of *Proverbs*, where all sorts and degrees of men whatsoever are taught and instructed a civill course of manners. Next to that hee hath a second Court, which is his *Ecclesiastes*, leading men on further in the way of godliness and Christian piety: And last of



all, hee hath a *Sanctum Sanctorum*; which is the *Canticles*, where not every one, but onely those which delight in heavenly and divine Myseries, may behold the pure, free, perfect, eternall, and constant love of Christ Jesus towards his Church and every faithfull soule; as also the love of his Church towards him, and what great and princely benefits shee reapeth by him.

Secondly, for the Title and Subject or matter of this most excellent Booke, as there is *Sabbatum Sabbati*, so is this a *Song of Songs*; because of all that *Salomon* did indite, this is most Divine and most excellent. Wherein hee doth most lively and affectionately, by Allegoricall and Parabolicall speeches, cipher out and describe unto us the most holy and perfect love of Christ Jesus, towards the Church his blessed Spouse. For Christ and his Church are here brought in, in this worthy Booke, as two Paramours, who are in love the one with the other, as a time of wooing ever goeth

Mat. I. II.

before the solemnization of Matrimony, and which in due convenient time have a purpose to marry, as *Ioseph* and *Mary* were first espoused before they came together: so the same order is observed in this spirituall Union betwixt Christ and his Church. *Iohn* 3. 29. They must first bee contracted, then afterward married. The Contract is, when a man is regenerate and borne anew, *Revel.* 21. 9. translated out of Nature into Grace depending onely upon our Saviour Christ for salvation, and finished and made up in the day of Judgement when all the Elect shall surely enjoy Christ: For so witnesseth the Holy Ghost, where it is said, *Let all bee glad and rejoyce, and give glory to him in the marriage of the Lambe: come and his wife hath made her self ready.* *Revel.* 19. 7. So then this Booke contains in it the wonderfull love and mutuall affection betwixt our Saviour Christ and his Spouse, the true Church of God and every true beleever. Thus much may serve to touch

touching the Booke it selfe : wee  
will now come to the words of  
the Text.



*Shew thou me, O thou whom  
my soule loveth.*

**I**N the beginning of this  
Chapter, the Church be-  
ginneeth to speak to Christ,  
and being ravished in  
heart with his love, de-  
sires more earnestly to bee imbraced of  
him, that she might be joyued unto him,  
and have fellowship with him, prefer-  
ring Christ Jesus with the blessing and  
benefits shee reapeth by him, before all  
other things in the world.

In the third Verse shee confesseth  
her untowardnesse, and her want of  
power to embrace Christ : and there-  
fore shee desireth him to draw her  
heart by his Word and Spirit, whereby  
she sheweth her earnest desire to receive  
Jesus Christ.

*Vers: 4.* She removes an objection that might bee made, for it might bee said, alas, thou art blacke and defiled, how canst thou then hope that he will take any pleasure in thy beauty. seeing that hee is the most pure, blessed, and glorious Sonne of God: To this she confesseth, that though by nature shee be blacke, full of blemishes and naturall corruption, by reason of her originall sin, and naturall pollutions, as also her actuall transgression: yet notwithstanding being washed in Christs blood, cloathed with his Righteousnesse, and being decked and beautified with the graces of his Spirit. Knowledge, Faith, Repentance, Zeale, Patience, Love, Obedience, &c. *she is faire and comely.*

Now in the sixt verse she puts up an earnest request unto Christ, that hee would in mercy shew her where hee feedeth his flocke, and where hee provides comfort for them in the time of trouble. For Christ being the great Shepheard, his Church on Earth seekes onely after him to bee fed, resting assured.

assured, that there is but one true Shepherd. who feedeth all his sheepe with whollome pasture.

In these two Verses wee have two things to be considered of us.

1. The Request and Petition, the which the Church doth make unto Christ. *Ver. 6.*

viz.

2. The most kind and loving Answer of Christ unto his Church, directing her, and comforting her according to her Petition, *verse 7.*

In the first of these wee are to consider two things : First, the Request, and secondly, the Reason of the Request.

In the Request note, first the persons to whom shee resorts : *O thou whom*  
*God*

*Second-*



Secondly, the Request is selfe,  
which is twofold.

1. That Iesus Christ would shew her where hee feeds his Flocke with his holy Word and Sacraments, to this end, that he would feed her, as he fed the flocks of former time.

2. Where he provides shelter and shadow in the heate of persecution: as the manner of those shepheards was in those hot Countries, to drive their sheepe to shade in the heate of the day.

And lastly, the Reason *For why should I be as she that turneth aside after the Flocks of thy companions?* So that if Christ doe it not, it will not bee for his honour, nor yet for her good.

The person unto whom the Church seeks for direction.

First, for the person to whom shee seeketh for direction and sure comfort, it is Christ Iesus, the Saviour and Redeemer of his Church and people, whom shee describeth thus, *O thou whom my soule loveth, &c* That is to say, O Lord Iesus Christ my onely Saviour and Redeemer, whom I love with all mine heart: yea, whom I love most earnestly, above all the World. So as if the

question

question were asked, what I love best in all the world, I speake it from my heart, it is thou Lord alone.

Hence we learne with what affection every Childe of God, and true beleever must love our Saviour Christ: Namely, with the greatest and strongest affection of love they can: So as if it were asked, what or whom dost thou love most, they canst truly say with the Church here, the Lord Jesus Christ, *O thou whom my soule loveth!* So did St. Peter, whose love was so great, that hee dyed for Christ: so that hee might very well say to Christ, when he asked him this question whether he did love him or no? *Yea, Lord thou knowest that I love thee.* The like is to be seene in Mary, whose love was so great to Christ, that in testimony thereof she washed his feete with her teares, and wiped them with the haire of her head: So that Christ gives this Testimony of her to her everlasting praise, *That shee loved much.* So that the Church and Spouse of Christ testifie her love to her

*Dost. I.*  
Christ Je-  
sus must  
be beloved  
with the  
strongest  
affection  
of love.

*Iohn 21.*  
15.

Cant. 2.  
12.

her Husband in divers places of this most worthy Booke, calling Christ Jesus her Beloved : *My beloved spake and said, &c.* And againe, *Stay me with Flaggons, and comfort me with Apples, for I am sicke of love.* Cant. 2. 5. Yea, it is a precept given by the Lord God himselſe, that he muſt have the chiefeſt love, and the firſt roome in our hearts : *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoule, and with all thy ſtrength,* Deut. 6. 5. The Lord will not bee ſatisfied with the love of our eyes, to behold his Workes; the love of the eare, to liſten to his Word; the love of the tongue, to talke of him; the love of the feete, to goe to the Sanctuary; but the Lord doth require all theſe loves together in one : So as a man may truly ſay with David the Prophet, *Pſal. 83. 25. Whom have I in Heaven but thee? And I deſire nothing in earth in compariſon of thee.* The Lord cannot abide that a man ſhould have a heart, and a heart; one for God, another for the Devill : Wee cannot ſerve  
God

God and Mammon : we must not part our love to the world, the flesh, or the Devill : divided it must not bee, Christ must have it all. Now the Reasons are divers, to shew with what an ardent affection wee must love Christ Jesus.

Mat. 9. 24

First, because he is our Husband, and we are his Spouse, for so saith the Prophet *Esay* ; *He that made thee is thy Husband, whose Name is the Lord of Hosts.* And againe, *Let us rejoyce and give glory to him, for the Marriage of the Lambe is come, and his Wife hath made her selfe ready.* Now our spirituall service and worship of God is ( as it were ) a certaine Marriage of our soules unto God. When wee take upon us the profession of Christ Jesus, as in Baptisme, then wee betroth our selves to Christ, as to an Husband, entering into Covenant with Christ, to keepe us onely to him unto our lives end. So then by this meanes the Lord is become our Husband, and we his Spouse. Now then as an honest man cannot endure that another man should

Reas. 1.

*Esay* 54. 5

Rev. 19. 7.

should have an interest in his Wife, so will not Christ endure that any other should have with him any interest or portion in his Church; *For hee is a jealous God. Exod. 20. verse 5.* So then the force of the reason standeth thus: Gods people, which are married unto Christ, must love Christ alone, because wee are linked and married to him alone, as a Wife to her Husband, unto whom shee alone is bound. Therefore if wee forsake the Lord, and breake the promise wee made to him in Baptisme, and betroth our selves unto others, then will hee surely cast us off, give us a Bill of Divorcement, as shameles strumpets, and punish us for our unthankfainesse.

*Reas. 2.* Secondly, hee loved us first, and best: according to that of Saint *Iohn*, *1. 4. 19. Wee love him, because he loved us first.*

Yea, hee loved us first, when we were his enemies, and had made a voluntary separation betweene him and our soules, committing spirituall fornication with sin and Sathan. Yea, as the Apostle *Paul* witnesseth: *Yee that were dead*



dead in trespasses and finnes, hath hee quickned. And lest wee should any whit doubt of his love, hee hath manifested it, in that *He hath washed us from our sins in his blood.* O then greater love then this can no man shew: Christ loved us first, hee invites us to love him, and shall not wee love him againe? It is a great sin of ingratitude, not to love where wee are beloved for our good. And therefore seeing Christ hath loved thy soule so dearly, as to suffer a curied death, yea, to shed his owne heart blood to save thy soule; Oh how oughtest thou to love Christ againe? If a man were taken by the *Turkes*, and put to extreme slavery and bondage, where hee should remaine for ever, unlesse a great summe of money were paid for his Ransome, the which hee were never able to pay, how miserable and grievous were the estate of this man! but if one should come that out of his meere love and affection unto him, pittying his woefull misery and misfortune, should pay his ransome

Rev. 1. 6.

ransome, and see him free, who can  
 expresse how much this poore wretch  
 were bound unto him? We are all ta-  
 ken Prisoners, and that not by the  
*Turkes*, which onely can but hold  
 us in temporall bondage; but by sub-  
 till Sathan, the Prince of darknesse;  
 where wee should have endured not a  
 temporall, but a spirituall and eter-  
 nall bondage and slavery, and that in  
 Hell for evermore: and nothing but  
 onely the blood of the Sonne of God  
 could bee our ransome. Oh how would  
 this worke upon the affection of eve-  
 ry Christian man and Woman, and  
 even binde us to love Christ againe!  
 Now what might move Christ, but  
 onely his love, to give himselfe to  
 death for us? Surely nothing that was  
 in us. *But God, who is rich in mercy,*  
*through his great love wherewith he lo-*  
*ved us, even when wee were dead by*  
*sins, hath quickned us together by*  
*Christ, by whose grace yee are saved.*  
 And againe, *Hereby have wee percei-*  
*ved love, that hee laid downe his life*  
*for us. By whom* (saith the Apostle)

Eph. 4.5.

1 John 3.

16.

Eph. 1.7.

wee

we have Redemption through his blood; and therefore the love that Christ Jesus hath first shewed unto us, must constrain us to love Christ againe.

And last of all, because Christ Jesus is the most excellent in himselfe, and therefore most worthy of our respect:

For so saith the Church of God, *My beloved is white and ruddy, the chiefe of ten thousand.* In the World we see

it common that some are beloved because they are faire and beautifull; some because they are rich and wealthy; some because they are eloquent and wise, and some because they are very honourably descended. Now Christ Jesus hath all of these: For whatsoever may affect a mans heart, and any way procure love, the same is our Saviour Christ fully and absolute without any shadow of mutability, or change. For wisdom, hee is the fountaine; for Truth, he is the Author of Truth; for mercy: hee is the Store-house of all mercy: for Riches, hee is the Lord of Heaven and Earth, even the Store-house of all Riches, and therefore

Reas. I.

Chap. 2.

ty, hee is the most holy and blessed Sonne of G O D, full of grace and Truth.

Use 1.

Oh how may this serve to reprove all carnall and prophane Hypocrites, worldly men, Epicures, Covetous Cormorants, who love any thing more than Christ Jesus, and his glorious Gospell: like the *Gadarens*, who preferred their hogges before our Saviour; yea, one melle of pottage with *Esau*: that can be content with *Isdus* to sell Christ for lesse than thirty pence, and to undervalue him, as they say, what will you give me? that love their filthy pleasures; as eating, drinking, pride, uncleanness, as *Dives* did, &c. more than Christ, and their owne soules, like the *Barlamites*, let Christ lye in the stable amongst beasts; for they cannot afford him one corner in their hearts.

Again, it is the same of thousands that professe Christ to bee their Husband and Saviour, that yet breake their Covenant, and serve the World and the flesh; that pretend they love the

the Lord Christ Jesus, and yet betroth themselves unto the World, the Flesh, and the Divell, and serve them. Now how could any man bee content with this, that his Wife could say shee loves him, and yet sets her heart upon another man? So how can wee thinke that God will take it at our hands, if wee will make shew that wee love Christ, and yet are ever dallying with the World, Christs enemy? On he is a jealous God, and will never endure it at our hands.

And lastly, by the rule of this Doctrine are the Papists heere no lesse to be reprov'd, who so much rob God of his honour, in calling upon Saints, and praying unto them, nay preferring the Virgin *Mary* before Christ himselfe; giving honour and adoration unto Saints and Angels, making them Mediators and Saviours: they shall finde one day, that God will not put up this robbery at their hands; but will shew his jealous and terrible anger and wrath against them, as most sacrilegious persons and robbers.



It must stirre up every Christian man to labour to finde his heart ravished with the love of our Saviour ; so as hee can say , out of the affection of his heart , *O thou whom my soule loveth* ! so if the question were demanded what I love best ? I can truly say , *I love Christ Jesus more than the whole World* . yea , *I account all things but losse and dung to win Christ* . And where men finde this true affection and love of Christ in them , it is a certaine signe of their salvation , that God hath cast his love on them , that so the love of God drawes love to him againe . As the light of the Sun lights on the eye , and by it wee see the Sunne againe . And as by the impression in the woe , wee know the Seale ; so by our love to God we know his love to us . Oh how should this cause every man and woman , and every Mothers Childe amongst us , to examine their love towards Christ , that so they may get some assurance to their owne soules , that Christ hath cast his love upon them . And to doe this , aske me this  
*questi-*

question of thine owne soule. Dost thou desire with the Apostle *Paul* to bee loosed, and to be with Christ? tell mee, is it meate and drinke unto thee to doe the Will of Christ? Is thy hand ever ready (according to thy ability) to bestow any thing upon Christ, and for the advancement of his glory? Dost thou labour in the place where thou livest, to advance the glorious Gospell of Jesus Christ? canst thou be content to undergoe shame, disgrace, trouble, persecution, and bonds, yea, Death it selfe for Christs sake? Doth the remembrance of his coming to judgement cheere up thy heavy soule? And dost thou cry with the spouse of Christ, *Come Lord Iesus, come quickly?* And forsake the delights of the world with a contemtnation and scorn, saying with *Salomon* *Vanity of Vanities, all is but vanity?* These bee markes and tokens whereby thou maist discern whether thou dost love Christ Iesus, yea, or no.

*Philos. 25.  
Note.*

But because all men are ready to say that they love Christ, or else it were

Markes to  
 discerne  
 our love  
 to Christ  
 1. By our  
 love to his  
 Word.

Psal. 119.  
 67.

pitty that they should live, and the like, when indeede the love of Christ is not in them : I will yet proceede a little further, and observe a few notes and markes of this pure and hearty love to Christ, which are most certaine signes of grace.

First, if wee love Christ, wee will love his Word, delight in it, and esteeme it above gold and precious stones. *Lord what love have I unto thy Word* (saith David) *all the day long is my study in it.* Yea, it is altogether impossible for a man to bee religious, to feare God, and to love him, that hath no sound love, nor delight in the Word of God ; so that by our love to his Word, wee may judge of our love unto Christ : no love nor delight in the Word, surely no love nor delight in Christ : great love to the Word, great love unto Christ. In the valewing of this Pearle, Davids practice is notable, who made *the Testimonies of God his heritage, and the joy of his heart*, and esteemed them above all gold ; yea, a  
 love

bove fine gold. And therefore seeing most men have no delight in the Word seldome or never heare it, (unlesse it be for fashion sake) reade it, or meditate on it day or night: It is a certaine token that the love of Christ is not in them.

Secondly, if wee love Christ Jesus with all our hearts, wee will love those whom he loves. his blessed members, true Christians. Hereby (saith Saint Iohn) *Wee know that wee are translated from darknesse into light, because we love the brethren.* David testifies of himselfe, *all my delight is upon thy Saints.* It is our duty to love all, but wee must love the Saints with a peculiar and ipeciall love, as heires with Christ, and members of the same body with us. Therefore seeing men generally hate the members of Christ, contemne them, and despise them, doth not this make it very apparant, that the love of Christ is not in them? For the World loves her owne. But because I have chosen you out of the World, therefore the World hateth you.

2 Be our  
eye to his  
Saints.

1 I. 1. 10.

1 I. 1. 10.

N 4

Thirdly.

3 By our  
obedience.

John 14:24

Thirdly, if wee love our Saviour, wee must shew it by our obedience unto his Word, and to his holy Lawes: for so saith Christ. *If yee love me keepe my Commandements.* Little obedience, little love: no obedience unto Christs Will, no love; hearty obedience, hearty love. And therefore seeing generally men rebell against his VVord, and breake his Commandements, though these men should sweare they love Christ, yet are they lyers, and the love of Christ is not in them. For who can beleewe that a Traitor can love his Prince?

4. By our  
suffering  
for Christ

Fourthly, if we love our Saviour, wee cannot endure to heare him blasphemed, his Word contemned, or his Sabbath prophaned, but it will grieve us at the very heart, and we will (to the utmost of our power) defend his cause, as a loving child the cause of his Father: and a faithfull servant the credit of his Master. And withall, it will make us bee content to endure some triall and persecution for his sake: yea, losse of liberty, wealth, riches



## *A Fold for Christs Sheepe.*

as Ioh did yett. like it selfe; who hath  
so loved us, that he shed his blood for  
us. Thus much of the affection of the  
Church towards Christ Iesus. Now  
wee are to come to the petitions them-  
selves,



*Shew thou mee O thou, where my  
soule loveth, where thou  
feedest, &c.*



He Church here, as in many  
other places of the sacred  
Scriptures, compares Christ  
Iesus to a good & faithfull Shepheard,  
as the Prophet Esay describes him,  
He will gather together his Lambes.  
And againe, Behold, I will require my  
flocke of the Shepheards, and I my selfe  
will feed my sheepe, and cause them to  
rest quietly. This is acknowledged of  
the Prophet David. The Lord is my  
Shepheard, therefore I cannot want.  
Yea Christ doth thus intitle himselfe,  
I am the good Shepheard, &c.

*Esay 40*

*Ezek. 34*

*Psal. 136*

*Ioh. 10. 11*

Now

Now the Church of Christ doth put up her request to this great Shepherd and Bishop of his Church, that hee would be pleased to tell her where hee feeds his sheepe with the preaching of the Word, and the use of the Sacraments, that so she may joyne with them, there to be fed and comforted.

*Object.*

*Quest.* But was not this the true Church that moveth this question? what is then that other Church, or Flock she enquires after?

*Answer.*

*Answ.* Howsoever the Church of God is but one in all the world, yet it hath divers hearts. As the Ocean Sea, though but one, yet it is called by divers names, according to the place where it lyes: Even so the Church of Christ, though but one, yet it hath divers parts, as the holy Spirit distinguisheth of it, writing unto the seven Churches which are in

*R. v. 1.*

*Asia.* Now of the whole Church of Christ, some parts of it be at peace and quiet, free from persecution, when other parts may suffer persecutions and molestations. Now in this place

place, the Church of God in persecution, and great affliction, desireth to know of Christ *Where hee feedes his Sheepe*: That is, where the Church is at rest and peace, where the Word is purely preached, the Sacraments duely administred, and Discipline duely performed, that shee may joyne with them in the service of Almighty God.

From this request and earnest suite of the Church unto Christ, to know where he doth feede his sheepe, wee may learne that it is a true note of a sheepe of Christ Iesus, to hunger and thirst after the Word of God, to enquire where *Christ* feedes his flocke, where the Word is truly and faithfully preached, and the holy Sacraments truly administred. And this doth our Saviour himselfe observe to bee the care-marke of his Sheepe.

*My sheepe heare my voyce, and I know them, and they follow me; but the voice of a stranger will they not heare.* This affection was in godly David, Oh Lord, how amiable are thy Tabernacles?

How

*Doctr. 2.*  
The true  
note of a  
sheepe of  
Christ, to  
hunger &  
thirst after  
the Word  
of God.

*Job. 10. 12*

How doth my soule long after thy Altars! O when shall I come and appeare before the Lord in Sion? And this duty is imposed upon every Christian, for to have an earnest affection unto the Word of God. As when a man is hungry, the veines sucking moisture in the bottome of the stomacke; hee feelles a paine, that makes him desire meate: Even so our soules, voyd of grace, and nourishment unto eternall life, should hunger and thirst after Christ, and his righteousness, after his Word, which is the true spirituall foode of our soules. And till a man bee hungry, hee longs not for meate, he desires not food: So till wee see our wants, wee never seeke to have our silly soules fed with the Word of God. Now in that so few desire the Word of God, and so few esteeme of it, it shewes that very few doe feele their want of foode, very few can discern their misery and wretched estate; but most men run on in sin, joy themselves in their evill waies, and never say, *Alas, what have I done!*

Ioh 6. 26.

Woe

Wee must desire the sincere milke of the Word, as the Infant the Mothers breast, And as the Hart doth the Runners of water, Pl. 42. And as the Church doth here, *Shew thou mee where thou feedest thy Flocke.* Wee should doe as the earth doth in time of drought; she opens her mouth, begging and gaping untill the Lord send Raine. The Begger never begs hard, till hee feelles his owne want, and then hee will spare no time, no labour, nor words: So untill wee see our owne wants, wee will never seeke for the spirituall foode of our soules. But they be blessed which *Hunger and thirst after Righteousnesse: Matth. 5. 6.* though we thinke we be happy when we feele no want: As it is a common thing to say, I never doubted of my salvation, I would bee loath my conscience should so trouble mee, &c. But certainly it is the beginning of Grace, to finde our selves to want grace. Those that doe eate meate upon a full stomack, it doeth them least good: So they which are full, and feele not the want of the

Word.



Reason 1

Word, it doth them little good.

And the Reason is, that if wee doe not hunger and thirst after the holy Word of God, wee can never enjoy the variety of all those good things which are treasured up in the Word, to make us truly happy; forasmuch as all good things which wee have, and doe enjoy in this present life, they are appendances to the Word; by which Word, and by Prayer, they are sanctified unto us. Now it is got and obtained no other way, but by thirsting after it: As the blessed Virgin saith in her Song. *Luk. 1. 53. He filleth the hungry with good things, and the rich hee hath sent empty away.* Which may serve to comfort the distressed Children of God, which shews their thirsting affection, by their great labour and travaile, to heare the Word Preached, though they meere with mocking and scoffing for it, by such as are farre from thirsting after it of themselves.

Secondly, if wee should not eagerly seeke after the Word of God.

wee

we should never know how much wee are beholding unto the Lord for the manifold graces and blessings, which wee receive every day from our most mercifull God thereby. For so saith *Salomon*. *The person that is full, despiseth the Honey Combe; but unto the hungry soul every bitter thing is sweet.* So that when we shall see our spirituall poverty without the VVord, that we should even faint and starve, and consume away, it will then make us prize the excellency of that benefit wee enjoy, when wee have the same truly and sincerely Preached and taught amongst us.

*Pro. 27. 7.*

Seeing this longing desire after Christ and his VVord, is the badge and the brand of the Sheepe of Christ, of the true Church and Children of God: This Doctrine then maketh a plaine distinction betwixt the Sheepe of Christ, and the stinking Goates of Sathan. The sheepe of Christ long after their Shepheard, desire to be instructed by him: hunger after the true VVord Preached and taught;  
with

*Vse. I.*

BACK 34

wish for the Sabbath. Enquire where  
 Christ doth feed his sheepe, in the given  
 pastures of his Word and Sacraments:  
 but the goates of Sathan loath the  
 Word, and the preaching of it; they  
 tread downe the pastures of the Sheepe,  
 &c. Yea, they are weary of it; they  
 will not goe to the doore to heare,  
 Malac. 2. 13. they can bee content as  
 well to want it, as to have it: so as  
 hereby wee may judge our owne e-  
 states, whether we bee the true sheepe  
 of Christ, or the stinking goates of Sa-  
 than; the children of God, or the limbs  
 of the Divell. Dost thou love the Word  
 of God more than thine appointed  
 foode? Tell me, dost thou desire to be  
 taught in the Word? Enquirest thou  
 where Christ doth feede his Sheepe  
 with good pasture? And dost thou de-  
 light in the Word? John 10: 27. These  
 are the markes of Christs sheepe, and  
 may minister comfort unto thy soule.  
 that thou art one of those that belong  
 into his Fold. But if on the contra-  
 ry part, thou loath and abhorre the  
 Word of GOD, and hast no

feare not, for I have redeemed thee : I have called thee by thy name. thou art mine : when thou passest through the waters, I will be with thee, and through the floods, that they doe not over-flow thee : when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee. for I am the Lord God. What a mischief had Herod invented against the *Messiah*; so privately, as that hee disclosed the secret of his heart unto none, but pretended to the Wise men, that his intent was to worship him; yet the Lord did bring his device to naught, and *Ioseph* and *Mary*, with the Childe *Iesus* was delivered. *Peter* being cast into Prison, should even the next day have beene executed, yet through the prayers of the Church was delivered. This same Doctrin is further cleared by the examples of *Ioseph*, *Iob*, the Church in *Egypt*, *Daniel*, the 7. children, *Sidrach*, *Mishach*, and *Abednego* who for a time endured shame and reproach of the crosse; yet afterward the Lord returned unto them when the

Math. 2. 12

Acts 12. 16

Gen. 11. 14

Exo. 21. 1.

Dan. 3. 23.

Dan. 3.

A a time

time of refreshing came. So that howsoever Gods children may bee under the heate of persecution for a time, it shall be but for a time; hee will not leave them destitute of helpe for ever, but will in the end deliver them.

*Reason 1*

The reasons serving to confirme this Doctrine are manifest: First, consider the Titles by which God is called a Father, to shew the care that hee taketh over his Church, as his children, to provide for them, and to governe them. For what Father will not save his childe, if possibly hee can, from fire, or water, or some other imminent danger? Now then, if wee that are evil, know how to helpe our Children, how much more shal our heavenly Father that knoweth all things, give good things unto his children? Againe, Christ is called a Shepheard, as the Church doth confesse in this place. Now will the shepheard see the sheepe goe astray, and not bring them into the right way againe, or suffer the Wolfe to devour the sheepe, and not rescue them? And what shall we thinke, that Christ, the true

Rom. 6. 4.

Ioh. 10. 1.

Mat. 7. 11.



true shepheard of his Church will bee more carelesse of his flocke, whom hee hath purchased unto himseife with no lesse price then with his owne heart-bloud, than an earthly man is of his sheepe. Seeing then that Christ Jesus is the King of his Church, and the Shepheard of his sheepe, wee need not doubt but that he will defend his Church, and save his sheepe, so that none shall be able to destroy them, nor take them out of his hands.

Secondly, our weaknesse and naturall corruptions are not hidden from the Lord : *He knoweth whereof we be made, hee remembreth that wee are but dust:* And therefore saith the Apostle, *God is faithfull, that he will not suffer us to be tempted above that we are able, but will even give the issue with the temptation, that we shall be able to beare it.* So then whether wee consider the Office of Christ, as a shepheard, to keep his Church, or the mercy of Christ, that is, ever ready to cover the wants of his servants, making their affections to bee but momentary; in these two respects

we may safely gather, that the Lord will never forsake his children, nor leave them in their dangers, but provide for them both shelter and comfort, when they shall find the heate of afflictions to shine hottest upon them.

*Use* I.

The use serves to direct us to whom wee should goe in the time of trouble and great distresse: for if Christ bee our shepheard, we are to fly to him; he is a faithfull preserver of them that trust in him. Shall we goe to Saints and Angels?

*Esa. 63. 16.* Doubtlesse Abraham is ignorant of us, and Israel knoweth us not: What then, shall we trust in our Chariots, or in our

*Psa. 37. 17* horses? Doubtlesse a Horse is counted but a vaine thing to save a man. Surely, wee cannot honour him more, then when we depend on him, and rest upon his mercy. Thus David behaved himselfe in all his extremities, flying unto

*Psa. 91. 2, 3.* God as a sure refuge, *I will say unto the Lord, O my hope, and my fortresse, he is my God in him will I trust. He will deliver me from the snare of the Hunter, & from the noisome pestilence.* His cares are alwaies open to the cries of his Children.

Children, he putteth their teares into his bottle. So long therefore as wee have a voyce to call upon God, or a heart to sigh and groane unto him, wee have comfort and assurance to bee delivered, and that he will not leave us nor forsake us in danger.

Heere is matter of endlesse comfort unto the Church and children of God, that wee know that the Lord Jesus Christ promisseth thee, hee will provide a place of comfort and refreshing, a shadow even at Noon-day in the heate of bloody persecution. Many indeede are our infirmities, feares, cares, sorrowes, and troubles, yet in the midst of them all, the child of God may say with the Prophet, *Why art thou cast downe ( O my soule ) and why art thou so disquieted within me ? Oh waite on God, for I will give him thanks, he is my present helpe, and my God, Psal. 42. 5.* O then let us be constant, let us comfort our selves in Christ Jesus, let us not for feare deny Christ, and his Gospell ; for Christ will bee a shelter unto us, to refresh us, and deliver us.

*Ps. 2.*

*Vse 3.*

This sheweth the most woefull and desperate estate of all wicked and ungodly men, who being out of Gods favour not beleeving in Christ, nor repenting of their finnes in time of persecution, when the Sun waxeth hot: Alas, they shall not know where to hide their heads, for they shall find no shelter, nor comfort, nor place of refuge. For Christ is a shelter onely to them that beleeve in him, and obey him. And therefore thou which art a wicked man. an impenitent sinner, a profane person, alas, what wilt thou doe? and which way wilt thou turne thee in the time of trouble and calamity? when the Sun waxeth hot, in the heate of persecution and scorching tryall? Whither then wilt thou run for shelter? Alas, thou shalt then bee as a mad beast, which in the heate of the day runs up and downe, and findeth no covert. So shall all wicked and impenitent sinners have no place of succour: but lye open to all Gods judgements, to bee scorched, yea, even consumed with the fire of Gods displeasure; when

when the righteous, those which are in Christ Jesus, shall find sheiter.

Now followeth the reason which shee uteth to move the Lord Christ Jesus to grant her request and petition: taken from the great perill and danger shee was like to fall into: namely, lest being left without his direction and comfort, shee bee constrained to *turne aside to the flockes of thy companions*: that is to say, to leave the true Church, and worship of God, and joyne with the false Church to commit Idolatry, called here *the flockes of thy companions*: Not for that they are either Christs companions, or the companions of his Church and people; but because they account themselves so, yea, they imagine and call themselves Christs companions. And if this thing should come to passe through want of Christs assurance to direct and comfort her in persecution, then it shall not bee for his honour, nor her good. This is the substance of her reason.

Hence we are taught that it is altogether impossible for men and women  
T. 5. 11.  
It shall ever geeth



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out  
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ited by  
God.

P. 119. 8.

V. 27. 34

Ioh 6 45.

Ephes. 2.

ever to stand in the brunt of persecution  
unlesse they bee taught of God, and  
comforted by his Spirit. And hence is  
it that the Prophet *David*, a man after  
Gods owne heart, and endued with a  
singular portion of Gods Spirit, doth  
earnestly crave at Gods hand, the en-  
lightning of his holy Spirit, and desireth  
to bee taught of him : *Open mine eyes,*  
*that I may see the wondrous things of*  
*thy Law.* And againe, *Teach me thy Sta-*  
*tutes.* And againe, *Make mee to un-*  
*derstand the way of thy precepts &c.* Yet  
Christ tells the *Jewes* which murmured  
agaunst him, because hee said. *That*  
*no man could come unto him, unlesse his*  
*father drew him, that all the elect are*  
*taught of God.* And this made *Paul* to  
pray for the *Ephesians*, that God would  
give them the *spirit of wisdom*, and to  
enlighten their minds, that they might  
know what is the hope of their calling,  
and what the riches are of his glorious  
inheruance. A notable direction unto  
all sorts of men, how to behave them-  
selves when they shall come into the  
house of God; namely, not to rest on a-

ny naturall gift whatsoever it be, wisdom, learning, wit, memory, &c. For *the wisdom of the flesh is at enmity with God* : But to goe out of our selves, and to seeke the Lord in humility, and deniall of our selves ; and then the Lord will give us a discerning spirit, that wee shall not be deceived. *If any man (saith Christ) will doe my Fathers will, he shall know of the Doctrine, whether it bee of God.* And againe, Christ promiseth his Disciples, being now to leave them, and to goe to his Father, that *the Spirit of Truth shall lead them into all truth.*

And the Reasons are :

First, we are all blind, and by nature can hardly see into the Truth, unlesse Christ direct us by his Spirit ; for so saith *Salomon, The waies that seeme right unto us, the issues thereof are the waies of death.* It is a part of our misery, that *wee are turned every one to his owne way.*

Secondly, when we know it : Alas, we are of our selves so weake, and flesh and bloud will bee so unwilling to suffer for Christs sake, that unlesse the Lord

Rom. 8.

1 Cor. 1. 21.

1 Ch. 7 17.

Reas. 1.

Pro. 14. 12.

Ecc. 9 3 6.

Lord doe assist us, wee shall not be able to undergoe the least temptation that shall be laid upon us.

3. And lastly, the enemies of Gods Truth are in their generation so wise, and so subtile, comming unto us in *sheepes clothing* to deceive us, that of our selves wee shall easily be drawne away to beleieve lyes. In all these respects wee may safely conclude, that it is impossible for us to hold out in the day of tryall, unlesse wee be assisted by the Lords holy Spirit.

*Vse* 1.

This sheweth, that if tryall doe come, and persecution shall arise for Christs sake, and the Gospels sake, alas, most men would yeeld to Popery, Idolatry, Superstition, *to the flockes of his companions*, to the Church of *Rome*, to flat Idolatry. For alas, they know not the Truth; *They are not taught of God*: they be blind and ignorant, and will easily beleieve and embrace any Religion.

*Vse* 2.

This must stir up every true Christian man and woman, to pray to Christ, as the Church doth here, that hee would teach us by his Spirit, that hee would

open

open our eyes, that wee may see the truth, and that he would give us hearts to beleve it, to love it, and to live and dye in it : that hee would give us the Spirit of discerning, *To try the Spirits whether they be of God*, that so we may discern the truth from falsehood. Yea wee must so labour to bee fast grounded in the truth, that no wind nor weather may remove us, that wee bee sure to lay a good foundation, that we doe dig deepe into our owne hearts, and build on the rocke Christ Jesus. Though the Papists say, they bee the true Church, and the *Companions of Christ*, yet bee they the Synagogue of Sathan : The maine points of their Religion being cleane contrary unto the Word of God ; as are their Doctrine of Merits, Invocation of Saints, worshipping of Images, praying for the dead, sacrifice of the Masse, that so we may for ever stand out against the Doctrine of the Church of *Rome* : yea, let us intreate the Lord that hee would never suffer it to get head againe in this Land : notwithstanding wee have deserved as great a judge-

2 Ioh. 1 4.  
Mat. 7.16.

judgement; but especially that hee keepe us, that wee never joyne with them in that bloody Religion.

*Vse.* 3.

It condemnes all those who are ready, either for feare of persecution, or by blindnesse and ignorance to embrace any Religion, or joyne with any Church; who, to keepe their livings, hold their lands, to enjoy their honours and pleasures, would turne as doth the winde, and embrace any Religion: joyne with Papist, Jew, Turk yea, the Divell himself for benefit sake. Oh the true Church of Christ feare themselves and their weakenesse, that they should be drawne away, and seduced to embrace a false Religion: and therefore they doubting the worst, and fearing the corruption that is in their owne hearts, pray unto Christ, that they may not bee left unto themselves, but that they may finde strength from him to withstand them.

CANT.



CANT. I. Verse 7.



We have heard before of the earnest request and petition of the Church unto Christ, that hee would in mercy shew them where he *feeds his flock*, and where he provideth comfort for them in time of trouble. Here is the most kind, loving, and gracious answer of Christ Jesus unto the request of the Churches: in the which note three things:

1. His exceeding love and kindnesse, in that hee calls her, *The fairest among women.*

Parts of  
the Text.

2. His gentle reproofe of her, *if thou know not*, quoth he: This is very strange, that thou which art the true Church, shouldest not know where Christ feeds his sheepe.

3. His direct answer to her requests, wherein hee doth answer her to the full: If thou wouldest know where I feede my sheepe, that so thou mightest feede with them, and finde consolation unto thy soule, *then thou must goe in the steps*

*Steps of thy flock* : That is, thou must embrace the Faith, Religion, the worship and service of God, the which my antient Church from the beginning have embraced ; the faith, religion, the worship and service of God, which my antient servants, *Abraham, Isaac, and Iacob* have done, and tread in their steps. Secondly, thou must place thy Tents where the shepherds have done, the Patriarkes, Prophets, and Apostles of Christ, their Doctrine taught before. This is the summe and substance of Christs answer unto his Church.

First, oblerve here, how Christ describes his true Church and Spoule : giveth her a most kind and loving name, expressing his kind and singular love unto her, *O thou the fairest amongst women !*

*Object.*

*Quest.* But this may seeme strange, for the Church confessed before, that she was blacke and sun-burnt, deformed, &c How then can Christ call her *Fairest amongst women ?*

*Answ.*

*Answ.* The Church, and every true beleever are blacke and deformed in them-

themselves, vile and uncleane by nature, and they cannot see no beauty in themselves, but are blemished, yea, and stained with sins originall and actuall: But as they are sanctified by his Spirit, washed in his blood, and cloathed in his Righteousnesse, they bee faire and beautifull in the sight of God, because *Christ hath washed them from all their sins in his blood*, and covered them with the pure robes of his owne Righteousnesse.

Heere marke the endlesse love of Christ Jesus unto his poore Church and people, that esteemes so highly of them, as if they had no spot of sinne and uncleannessse, though they in themselves be blacke, deformed, and polluted; yet all those who doe truely repent, embrace Jesus Christ, and beleeve in him, that are washed from their sins, sanctified by his Spirit, and obey his Will, all these are faire, yea, most beautifull in his eyes. This is confessed by wicked *Balaam*, when hee saw no policy nor device could take any place against the Church of God. Hereunto commeth the

*Doct. 6.*  
Christ esteemes of his Church as if they had no sin.

*Num. 23.*  
21.  
*Num. 24.*  
5.

the Title and commendations given unto the Church so often in this most excellent Booke of the *Canticles*, *Shee is the Roe of the Field, the Lilley of the Valley, the fairest amongst Women, an Orchard of Pomegranates, a Fountaine of Gardens, a Well of springing waters, the Spouse & Sister of Christ, the beauty of the Earth, the glory of the World, a Lilly among Thornes, &c.* These and the like examples, serve to confirme the everlasting truth of this Doctrine unto us, how deare and precious the Church is in Christs sight. that of all societies and assemblies of men in the World, none are more excellent and worthy, none more amiable and lovely, none more beautifull and precious. than the *Church of God, the Spouse of Christ.*

*Reas. I.*

And the reason of the Doctrine is apparant: man was first cast out of Paradise for sinne, neither is there any thing that doth hinder his returne, but onely sin; for it is sin that makes us execrable to the Lord, and doth hinder all good things from us. For so long as sinne remaines, it is a weighty burthen to  
 presse

presse downe a sinner into hell, and the wages of it is eternall death. Therefore if sin be pardoned, as it is from all the Elect, what should hinder their happinesse? God hath against them no matter of displeasure, the obedience of Jesus Christ being imputed unto them, Heaven cannot be denyed unto them, but they must needs be saved.

Secondly, Christ Jesus doth esteeme highly of his Church; and the Church is most excellent in her selfe, because in it alone salvation is to be found, and no where else. When the Lord brought the great and generall deluge over the face of the whole earth, what place was there left more excellent than the Arke, in the which Noah and his family were saved, and out of the which the whole World besides perished? What was the Arke but a Type and figure of Christs Church, wherein salvation is to be found, and out of which is no salvation to be looked for? Seeing therefore that remission of sinnes is proper onely to Christs Church, and that therein is salvation

R v. l. 2.



and eternall life to bee found, we may safely therefore conclude, that the state of Christs Church, and every member thereof, is most excellent and blessed.

*Use.* I.

The use of this Doctrine is excellent, as the nature of the Church is. First then, seeing that Christ will passe by the sins of his children, and judge them faire, without any spot or blemish of sin, if they doe truly repent, & embrace him and his righteousness by faith: here is matter of endlesse comfort to every poore child of God. Dost thou repent of thy sins, and art truly humbled for them? Dost thou embrace Christ Jesus for the pardon of them? Hath God sanctified thy heart by his Spirit, so as thou hatest every wicked way, and desire and endeavour to obey Gods Will in all his Commandments? Well then, comfort thy self and cheere up thine owne soule; Christ Jesus will cover all thy sinnes, they shall never be laid to thy charge, but he will wrap thee in his owne righteousness, whereby thou shalt appeare faire and  
beau-

beautifull in his sight. Indeed many a poore child of God looking on their owne infirmities and manifold corruptions, see themselves to bee blacke indeed deformed and stained with sin; it grieveth them that they doe hang down their heads, and goe drooping all their dayes, striving and struggling with their rebellious hearts, and vile corruptions, and thinking that Christ Jesus cares not for them, cannot love them, being so defiled with sin. But I say againe, bee not discouraged; for if thou dost repent of them, beleve in Christ, hate thy sins, and prayest often to God, to give thee power to withstand them, using all godly meanes to withstand them, Christ Jesus will cover them, and passe by them all, as he did deale with *David, Peter, &c.* Oh then how carefully ought all men daily to endeavour themselves to bee the members of this Society, that so they may have a part in all these excellent prerogatives, and then howsoever the world esteeme them, counting them miserable, grinding at them with their teeth, and

nodding at them with their heads, and every way contumeliously reproaching them, yet are they deare and precious in the sight of Christ, who hath redeemed them with the ranfome of his owne bloud.

*Ps. 2.*

Let us learne by Christs example here, that if wee see any good thing in the child of God, to commend it, and to embrace it: and if wee see any blemish or infirmity, that we winke at it, and cover the same with the cloake of love; and not as the manner of wicked and ungodly men; who though they see many good gifts and graces in Gods children, as obedience, faith, patience, and love, passe by them all; and if they shall espy but one blemish, or weaknesse, they blaze it abroad with open mouth, reprove them with a blacke coale, calling them Puritanes, Hypocrites, and the like; reviling them in most odious manner: like the Horse-fly passing by many flowers and sweet hearbs, lights upon some noysome sore: these are not like unto Christ, but to the Divell. Thus much of the exceeding love and kindness.

nesse of Christ Jesus to his Church, in that he calls her by his kinde appellation, *The fairest among women.*

Secondly, his gentle reproofe of her, *If thou know not*, quoth he. This seemeth strange that thou shouldest bee ignorant where I doe feede my sheepe, where my Truth and Gospell is truly preached, and soundly professed. But if thou know not, I will direct thee, and shew thee how thou shalt find it out.

Hence we are taught, that the Church of God, and true beleevers may sometimes be so blinded, and left to themselves, that they stand at a stagger, and doe hardly know which is true religion, *where Christ doth feede his flocke*, where the Word is faithfully preached, and soundly professed, for we are all ready to erre by nature. How apt are wee in matters that doe concerne our soules, to be mistaken, through our carelesnesse in not searching of the Truth, and trying of the spirits : and also by the subtile policy of the Diuell, who is Gods Ape : and so like him in many things, as that it

*Doct. 7.*

is hard to discerne his flights and falsehoods : wicked men , false teachers , lying Prophets , set such a face , and shew on their errours , and beare them out with such a countenance and authority : and the truth is so neglected , plain , and simple , troden under foot that it is hard for a man , yea , the true Church of God , sometimes to discerne where Christ feedeth his flock . When as *Elias* was left alone and *Baals* foure hundred and fifty Prophets , who could almost then discerne the worship of God from Idolatry , when all was corrupted ? So when *Micaiah* told the truth , and *Achab* had foure hundred false Prophets , it was hard to discerne the truth of God from the lying of Satan . In Christs time how did the Scribes and Pharisees confound religion , dim and dazell the Truth , for the which our Saviour himselfe did often reprove them ? And in our times how doe the Papists labour to obscure religion ? how boldly & impudently they defend Idolatry , their own traditions , and constitutions ?

How should this stirre up every Christian



stian man and woman to study the Word of God, that so knowing the Truth, and beleeving the Doctrine of God, we may bee able to discern between light and darknes, truth and falsehood, Idolatry and the service and worship of God. Secondly, to entreate the Almighty in all humility, to open our eyes to discern the truth, to give us his holy Spirit, to leade us into all truth, to give us the Spirit of discerning, to try the Spirit and the Doctrine, whether it be of God, or not; for otherwise wee may bee led away, and take light for darknesse, and darknesse for light. Let us then confesse our ignorance and blindnesse, and bewaile it: Let us strive against our carelesnesse; Let us prove the Doctrine by the touch-stone of the Word, if they bee according to the Law and the Prophets, else abhor them. Let us doe as the men of *Berea* did, *intreate the Lord to give us the Spirit of discerning, that wee may try all things, and hold the truth.* And if ever wee had neede to pray for the spirit of discerning, now is the time: Wee see how

bold the Divell is, how diligent to deceive us; and for Papists, they be so impudent and shameles to thrust upon us their cursed Idolatry. and tell us, it is the true worship of God; their abominable Masse, their Merits, Purgatory, Prayer for the dead, worshipping of Images, calling upon Saints, unwritten verities, their vile traditions, and filthy abominations, their Constitutions and vile Decrees, as if they were the written Word of God. Now unlessse we have knowledge, and be able by Gods Spirit to discern the spirits; alas, wee shall drinke in poyson, Idolatry, and superstition. O then let us labour to know the Word of God, believe it, obey it. be reformed by it. confesse our ignorance, and with all humility pray to God to open our eyes, to give us the spirit of discerning, to know and discern the true Religion from the false; which if we doe, certainly the Almighty will reveale his Truth unto us. And thus much shall serve for our Saviour Christs gentle reproofe concerning his Church.

The third and last point, is the direct  
Answer of Christ to the Request of the  
Church, she desireth to know of *Christ*

3.  
Christs  
answer to  
his Church

where he fed his flock, and comforted  
them in the time of persecution, that so  
she might joyne with them, and be de-  
fended by them from fallie worship, and  
the Idolatrous Church. Heere Christ

answers her to the full : *If thou know  
not, O thou fairest among Women, get  
thee forth by the steps of the sheepe, & feed  
thy Kids by the Tents of the shepherds.*

His counsell stand in two parts, to  
shew where hee feedes : quoth hee,  
wouldst thou know where I feede my  
sheepe, and where I cause them to lye  
downe at *noone*, that thou mightest  
feede with them, and be in my Fold to  
bee defended and protected by mee?  
then I counsaile thee, first, to walke in  
the *steps of the sheepe* : That is, thou  
must walke in the steps of the faithfull  
servants of the Lord, as *Abraham*,  
*Isaac*, and *Jacob*; thou must embrace  
that Faith, Religion, and worship of  
the Lord, which they did that is meant  
by the *steps of the sheepe*. Secondly,  
thou

thou must feede thy Kids, that is, thou must embrace that same Doctrine which the antient shepherds, fathers, Prophets, and Apostles have taught & delivered: and if thou shalt thus tread in the steps of the sheepe, as *Peter, Paul, &c.* and shalt embrace and obey the Doctrines taught by the Prophets, and holy Apostles in the old and new Testament, thou shalt then know where I feed my sheepe, that thou maist feed with them, and receive me for thy true shepherd.

*Doctr. 8.*

A direction to know which is the true Church.

From this answer of Christ we learn a cleare direction to know true religion, and the true worship of the Lord God, from false Religion and false worship. If any man desire to know where Christ feedes his sheepe, and God is truly and rightly worshipped, where true Religion is, wee must then tread in the steps of the sheepe; That is, wee must worship God, as *Abraham, Isaac, and Iacob* did, as *Moses* and the Prophets did, tread in their steps, and follow their godly examples; beleeve, repent, and walke with

with God as *Enoch* did, whom by the judgement of Faith, we may then conclude of, that they were the true Sheep of Christ: for of them doth our Saviour speake heere, and not of a company of Popes, which greatly boast of their succession; which wee will not deny, but to bee a succession of Hereticks as Cardinals, Jesuits, and the like of that rabble; of whom to think that they should belong unto this *Fold*, I know not from whence I should fetch my charity. Againe, we must embrace and beleeve the Doctrine taught by *Moses* and the Prophets. Christ, and his Apostles, who were the true Shepherds, and the faithfull Pastors of the Church of God: *To the Law and to the testimony, if they speak not according to this Word, it is because there is no light in them.* And againe, *Thus saith the Lord, Stand in the waies and behold, and aske for the old way, which is the good way, and walke therein, and you shall finde peace, and rest for your soules.* So then, if we desire to know true Religion, and the true worship and service of



of God, this is the way which I heere teach, and deliver from the Lord Jesus Christ, against the Doctrine of *Rome*; namely this, and none but this: To enquire of the Faith, true Religion, and manner of worshipping the Almighty, performed by *Abraham*, *Isaac*, and *Jacob*, Patriarks and Prophets, preached and published by Christ and his Apostles. beleeve that embrace that, and rest our soules on that.

This may then serve to decide a great question, and a long controversie between us and the Papists. They affirme that they are the true Church, and wee are Hereticks; wee beleeve and hold that wee are the true Church of God, and that they bee not, but *Babylon*, and the Synagogues of Sathan. This then is the maine question, whether they or we be the true Church? who shall judge even the Lord Christ Jesus himselfe in his own Word: we must rest upon him, and fly unto him; which if the Papists would doe likewise, they would never have run into a Labyrinth of controversies, as they have at this very day.

For

For Christ would quickly have put an end unto all. For hee saith they be the true Church. which *I read in the steps of the sheepe. and feede by the Tents of the Shepheards* : That is those people that beleve and worship God, as *Abraham, Isaac*, and *Iacob* did, and that old Religion which they beleaved, and embraced, is the true Religion ; For that was taught by the holy servants of the Almighty, who were the faithfull shepheards and Pastors sent of God unto his Church. Now let tryall be made whether the Papists or the Protestants the Church of *Rome*, or the Church of *England* doe thus.

For the Papists, although they call their Religion the old Religion, yet alas, it is newly devised, the greatest parts of it, within these foure or five hundred yeares : It is such as was never knowne to *Abraham, Isaac, Iacob, Moses*, or the Prophets ; it was never knowne unto Christ, or his Apostles ; they have lost the *steps of the sheepe, and the Tents of the shepheards* ; that Doctrine, manner of religion, the true worship

worship and service of God, which was used by the Patriarks, *Abraham Isaac*, and *Iacob*, taught by *Moses*, and the Prophets, Christ, and his Apostles; and they have got a new Religion of their owne devising; they walke not in the steps of the flocke, but in the steps of their proud Popes, covetous Cardinals, leacherous Friars, lascivious Monkes: They have devised a thousand things in the service and worship of God, against his Word, and against the Doctrine of the Prophets and Apostles, meerely for their own game. Where shall we ever finde that *Abraham, Isaac, Iacob*, and the Prophets did ever pray unto Angels, or Saints; worshipped Images, prayed for the dead, looked to be saved by their owne workes, by vowing of chastity, or by their voluntary poverty? If they can shew mee any foule mouth'd Jesuite of them all, but any one example in the whole Booke of God, or any of Gods Children that have performed them, I will then lay my hand upon my mouth. In the meane time give me leave, oh yee Papists.

pists, to tell you, that you are none of Christs Church, you are none of Christs sheepe; for you have left the *steps of the sheepe, and the Tents of the shepheards*, the Doctrine taught by the Prophets of God, Christ, and his Apostles; and therefore are no better than the Whore of *Babylon*, the Synagogue of Sathan: And as there hath beene a succession of Popes and Cardinalls, so they bee a succession of Hereticks, that seduce ignorant people for their owne private gaine.

But as for the Church of *England*, wee doe beleewe and firmly embrace that old and true Religion, that is, the same Faith which *Abraham, Isaac, and Iacob* did use. Wee hold that Doctrine, taught by the antient Prophets, and holy Apostles of our Lord and Saviour, without adding or detracting: And if wee should dare but to advise a new kind of Faith, Religion, and worship of God, not used nor knowne to the antient Prophets, Patriarkes, and Apostles, as the Church of *Rome* doth, it were to leave the *steps of the sheepe,*  
and

and to joyne with the *flockes of the companions*, even to shake hands with Idolaters.

Well then, let us ever stand out against the Antichrist of *Rome*, and as Christ saith, *Come out of her*, joyne not with her in her false Religion, and Idolatrous service of God, least you partake of her plagues: but let us hold fast still the true Religion of God, *tread in the steps of the sheepe, feede by the Tents of the Shepherds*. Let us live and dye in the true Church of God, and for ever hold fast the true, ancient, and holy religion which we have received from the holy Patriarchs, *Abraham, Isaac, Iacob, Moses*, the Prophets, and all the holy Apostles of Jesus Christ. and then wee shall be safe and sure, yea, blessed and happy for evermore.



*An Exhortation to stirre  
Christian people to Prayer.*

**F**IRST, Prayer is of that force and vertue, that it tyes the care of God to the tongue of man : Oh, it is an acceptable incense before God alwaies ; for how hath he alwaies rewarded it, and regarded it ! it never returned but with a blessing ; so that the prayer was sent out of a pure and an upright heart, mingled with faith : for wee must aske with faith, and waver not, as *St. James* saith, By fervent Prayer the Children of *Israel* were delivered from the *Egyptian* Bondage ; as you may reade that when they cryed unto the Lord hee heard them, and delivered them out of their enemies hands : and therefore have I here made two godly Prayers, one for the Morning the other for the Evening ; to call and cry unto the Lord for a Blessing, and to desire him to remove his judgements from us.

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## A Morning Prayer for A Family.

*Lord teach us to pray, that wee may call  
upon thy Name : prepare our hearts to  
seeke thee : And open thou thy merci-  
full eares to heare us.*

**O** Eternall and ever-living Lord  
God, Creator and continuall  
preserver of all things both in  
Heaven and in earth : By whose graci-  
ous providence as wee were at the  
first wonderfully and fearfully made :  
so wee are no lesse preserved and kept  
unto this present : VVe here the work-  
manship of thine owne hands, desire  
to humble both soule and body before  
thee. And now Lord, we being heere  
in thy presence, cannot but acknow-  
ledge and confesse against our selves  
our owne unworthinesse to come be-  
fore

fore thee, to call upon thee, or to performe even the least Duty that shall concerne thy worship or glory. Our hearts alas are no better than Sinks of sin, and a masse of all pollution and uncleanness: and who can make that cleane that is taken out of an unclean thing? The thoughts and imaginations of the same must needs bee evill continually, and wee unto every good worke prove Reprobates. Yet, O Lord, seeing thou hast commanded us to call upon thee, and hast mercifully promised to bee present with thy Children, to heare their Prayers, and to grant their requests which they put up in faith unto thee: Oh Lord, this doth give us boldnesse to come before thee; and in confidence of thy goodnesse that thou wilt make good the same thy promise unto us at this time, wee here offer up unto thee this Morning Sacrifice of Prayer and Thanksgiving, humbly acknowledging and confessing from the bottom of our hearts, our manifold Transgressions and offences, which

wee have continually multiplied against thee, in thought, word, and deed, from the beginning of our dayes, unto this present time. Wee acknowledge O Lord, that our originall corruption in the which wee were at the first conceived and borne, and from the which there hath sprung forth the most bitter and unsavory fruite of sinne, Apostacy, and Rebellion, to the great dishonour of thy Name, the wounding of our poore Soules and Consciences, and the evil example of others amongst whom wee have lived: By the which O God, wee confesse that wee have justly deserved that thy wrath and indignation should be powred out upon us, both in this life, and in the life to come.

And therefore O GOD, we come not here before thee in our owne worthinesse, but in the worthinesse and mediation of Jesus Christ: beseeching thy gracious goodnesse for his sake to forgive all our offences, our visible finnes, our secret finnes, our finnes of infirmity, our presumptuous finnes, against

against Knowledge, against Conscience, against thee, or against our Brethren, in the time of our younger yeares, or in the dayes of our knowledge, as we must needs confesse, that in many things wee have sinned all. Wee pray thee O God for Christ Jesus sake to forgive the same unto us, and perswade our soules and consciences more and more, that thou art at peace with us, and that all our finnes are done away in the blood of thy Sonne. And grant, O God, by the assistance and direction of the same thy Spirit, that with more freedom of minde and liberty of will, wee may serve thee in Righteousnesse and true holinesse unto the end of our dayes. And good Lord, begin not onely Repentance and true conversion in us, but of thy great mercy perfect the same: O lead us forward more and more towards perfection, increase in us that saving knowledge of thee, and of thy Son Christ, our faith in thy promises, our Repentance from dead workes, our feare of thy holy Name, our hatred of all our finnes, and



our love unto thy Truth. Frame our weake hearts (good Lord) more and more to obedience unto thy holy and heavenly Will, and teach us in all things to resigne our wills unto thy holy VVill; and in time of affliction, as in time of prosperity to depend upon thee; that we looke not too much upon our owne weakenes, but may stay our selves by thy power and promises.

And good Lord comfort our sorrowfull hearts and dejected soules, that finde daily such cause of humiliation in our selves, doing daily those things which we should not, and leaving undone those good things thou commandest. Oh then let us bee truly humbled for the same, and for thy mercies sake give us better affections unto goodnesse, and power and ability to doe that good thou commandest and requirest at our hands; that seeking in all good things to honour thee, and to extoll thy name while wee live heere, wee may at the last behold thy face in glory.

And now Lord together with our prayers,

prayers, wee are bold to adde these praises unto thy great Name. for the manifold favours and blessings, the which from time to time thou hast bestowed upon us for this life, especially for a better life. Wee thanke thee for that it hath pleased thee of thy gracious goodnesse to elect and chouse us to salvation before the World was: for calling us by thy Word in time; for justifying us by thy Sonne Christ; and for giving us a certaine expectation of a better life when this is ended: As also for the happy meanes of our salvation thy Sabbaths, Word, and Sacraments. Oh! it is thy great goodnesse O Lord, that thou hast not deprived us of them all, in as much as wee have from time to time walked so unworthy of thy Love. O lay not to our charge our great unthankfulnesse, that wee have not brought forth more fruit of thy Word in our lives; but give us wee pray thee, that for the time to come wee may make more right steps to thy Kingdome. And wee magnifie thy Name O Lord, for all the tempo-

all blessings which thou hast in mercy bestowed upon us, our health, peace, food, rayment, and for all the comforts of this life : O Lord, give us a right use of them, that we may not abuse them unto Licentiousnesse, but stir us daily by them to devote our selves unto thee and thy service. Wee acknowledge thy goodnesse towards us the night that is now past, freeing us from many imminent dangers, both of soule and body, and giving us sweet and comfortable rest : wee beseech thee to bee with us this day, and all the dayes of our lives, and teach us to walk as children of the light, that thy Name may be glorified by us, others may take good example, and we our selves enjoy the peace of a good Conscience, so as at the last wee may come to Reigne with thee in glory.

Blesse the Churches and Kingdomes wherein wee live, with the continuance of our peace and true Religion : bee gracious unto the King and Queene and all their Royall Progeny. Blesse all other in Authority, the Ministers  
of

of thy Word, our afflicted brethren in body, or mind, or both; let it please thee O Lord to stay them and support them in time of their distresse, and give unto them a happy issue out of the same, as it shall seeme good unto thee. And fit us for harder times, whensoever it shall please thee to bring the same upon us : And keepe us Lord in those dayes by thy mighty power. And thus have wee commended our suites unto thee , humbly praying thee to pardon our wants now at this time in the performance of this duty. And thou that art privy to our wants better than we our selves are, we pray thee to take notice of them, and minister unto us a gracious supply in thy owne due time, even for Jesus Christ sake in whose Name we conclude these our weake and imperfect prayers , in that perfect forme of prayer which hee himselte hath further taught us , saying , *Our Father which art in heaven, &c.*

Eye-



## Evening Prayer for a Family.

*O Lord prepare our hearts to prayer.*

**O** Eternall God, and our most loving and mercifull Father in Jesus Christ, and in Christ our Father: It is thy owne Commandement that wee should call upon thy Name, and it is thy gracious and mercifull promise, that where two or three are gathered together in thy Name, there thou wilt bee present amongst them. Wee thy poore and unworthy servants, dust and ashes, yet the workmanship of thine owne hands, are now bold to come before thee to offer up unto thee this Evening Sacrifice of prayer and thanksgiving. And now O Lord, being heere before thee, wee cannot but acknowledge and confesse even from the bottome of our hearts against our selves our owne unworthinesse, that wee are grievous sinners, conceived



ved in sin, and borne in iniquity , and whereof wee have brought forth most vile frutes in our lives, to the great dishonour of thy Name, the utter dismayng of our owne Consciences, and the evill example of our brethren; by the which wee have deserved likewise thy wrath and heavy indignation should bee powred upon us, both in this life, and that which is to come, in such sort as no Creature in Heaven and earth is able to reconcile us againe to thy Majesty, but onely thy Sonne Jesus Christ. We intreate thee therefore O Lord to bee mercifull unto us : and as wee acknowledge our sinnes unto thee, so bee thou faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse : Wash us throughly from our wickednesse and cleane us from our sinnes; for wee acknowledge, O Lord, that against thee wee have sinned, and done our evils in thy sight. Thou hast beene a guide unto all our wayes , who alone art the searcher of the heart , and the tryer of the Reines : To thee therefore

fore, Oh Lord doe wee come, to crave the pardon of our sinnes, both for the guilt and punishment of the same, that so they may not draw downe upon us our deserved judgement. And wee intreate thee likewise as to pardon our sinnes that are past in our lives, so to arme and strengthen us against sin for the time to come. Oh wee have woefull experience in our selves of the weakenesse of our nature, how ready wee are to fall from thee, and cannot keepe so constant a watch over our owne waies, nor over our owne hearts, but still are ready to start aside: O Lord direct us aright in the pathes of thy Commandments, let thy good Spirit leade us forth into all truth, and these hearts of ours that are by nature so fraught with sine and wickednesse, wee pray thee aler and change: And bring into subjection daily every thought, and whatsoever thing else is in us, into faithfull obedience unto Christ: Let us finde daily more and more the power of Christs death morri-

mortifying sinne in us, and the efficacy of his Resurrection, rayeing us daily out of the grave of sinne unto newnesse of life: and give us Lord that wee may dedicate our selves, our soules and bodies to bee lively, holy, and acceptable Sacrifices unto thee. Let thy love shewed unto us, constrain us to love thee againe, who first loved us. Thou, Oh Lord, hast made us, and not wee our selves; thou hast made us not beasts, but men and women, yea, after thine owne Image: thou didst preserve us in our Mothers wombe, and didst nourish us when wee did hang upon the breast: thou hast still in mercy provided for us, and heaped upon us many blessings, which others want and stand in neede of. Oh Lord, grant us a right use of all thy mercies, especially for that thou hast let us live in such a happy season of thy Gospell, in a time of peace and prosperity, wherein thou dost by thy Word continually call at the doore of our hearts, and labourest our conversion. Oh Lord, we can never sufficiently admire

mire thy goodnesse herein, and the rather because wee have from time to time walked so unworthy of thy love. Forgive us oh Lord our unthankfulness herein, and let us now walke as Children of the light. Oh it is too much Lord that wee have spent the time that is last past, according to the lusts of the flesh : give us grace that we may spend that short time that yet remaineth according to thy Will : set before our eyes the shortnesse of our lives ; the day of death is sure in the end, unsure in the time, that we may bee fully prepared for that second coming of our Saviour unto judgement. And now in the time of our prosperity, Lord teach us to thinke of the time of adversity, and in the time of our health, let us remember the time of sicknesse, and the houre of Death, which shall come upon all flesh. Oh let us be mindfull of our latter end, let us number our dates aright, that wee may apply our hearts unto wisdom, and ever minde that reckoning and accompt which on day wee shall give unto thee. Make us while wee live  
here

here to bee humble-minded towards our brethren, that wee bee lowly in our owne eyes , that wee get contented hearts, pure affections, chaste minds, and wise behaviour , and all other gifts of thine own Spirit, that may adorne us in thy sight, and may adde unto the credit of thy truth we professe.

And good Lord , wee pray thee accept of our Thanksgiving unto thy Majesty for all thy mercies and blessings from time to time bestowed upon us for this life and for a better. VVe praise thee for our election, vocation, justification, sanctification , continuall preservation , and the assurance that thou hast given us of a better life when this is ended : as also for all temporall blessings, health, wealth , peace, and prosperity ; for thy goodnes extended towards us for this day past, that thou hast gone in and out before us, and freed us from many dangers of soule and body , and brought us with peace and comfort unto the beginning of this night. Lord watch over us by thy Spirit and presence ; Give us a holy  
and



and sanctified use of our rest and sleepe,  
and fit us for the duties of the next  
day ; especially O Lord fit us for that  
Day which shall never give place to  
Night , and grant unto us all good  
things that thou in thy wisdom  
knowest more expedient to give , than  
wee to aske , even for Jesus Christs  
sake : to whom with thee , Oh Father,  
together with the blessed Spirit,  
wee acknowledge to be due,  
and desire to give all ho-  
nour, praise, and glo-  
ry, both now and  
for ever.

*Amen.*

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*FINIS.*

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